

DOCUMENT RESUME

ED 266 002

RC 015 624

AUTHOR Butterfield, Robin A.
TITLE Effective Practices in Indian Education. Curriculum Monograph. A Monograph for Using and Developing Culturally Appropriate Curriculum for American Indian Students.
INSTITUTION Northwest Regional Educational Lab., Portland, Oreg.
SPONS AGENCY National Inst. of Education (ED), Washington, DC.
PUB DATE Nov 85
NOTE 294p.; For related documents, see RC 015 622-623.
AVAILABLE FROM Office of Marketing, Northwest Regional Educational Laboratory, 300 S.W. Sixth Ave., Portland, OR 97204 (\$24.45).
PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052)
EDRS PRICE MF01/PC12 Plus Postage.
DESCRIPTORS American Indian Culture; *American Indian Education; *Core Curriculum; Course Content; Cultural Awareness; *Cultural Influences; *Curriculum Development; Curriculum Evaluation; *Educational Objectives; Educational Quality; Elementary Education; Guidelines; Inservice Teacher Education; *Relevance (Education); School Community Relationship; Teaching Methods
IDENTIFIERS *Culture Based Curriculum; Effective Schools Research

ABSTRACT

Based on national effective schooling research translated into practices which have been tested in actual school settings, the monograph is designed to assist elementary educators develop and use culturally appropriate curriculum for American Indian students. The preface identifies contemporary American Indian values and traits; objectives of culturally appropriate curriculum; assumptions of culture learning; and the document's point of reference relative to the terms "curriculum," "culturally appropriate curriculum," and "culturally appropriate curriculum excellence." Part 1, which offers suggestions to help institutionalize culturally appropriate curriculum, is organized around key questions often asked by school staff attempting to locate, organize, and implement culturally appropriate curriculum. Issues are related to resources, content, integration, instructional techniques, community involvement, and staff inservice. Part 2 focuses upon issues and special strategies needed to develop culturally appropriate curriculum including Indian community and school responsibilities, sources of funding, use of goals/objectives, guidelines for selecting culturally appropriate curriculum, accuracy of content, copyright/ownership maintenance, quality assurance, product dissemination, staff inservice curriculum training and product evaluation. Part 3 is a 33-item selective bibliography. (NEC)

EFFECTIVE PRACTICES IN INDIAN EDUCATION

Curriculum Monograph

ED266002

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

*Jerry
Kirkpatrick*

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

✓ This document has been reproduced as
received from the person or organization
originating it.

1. Minor changes have been made to improve
reproduction quality.

• Points of view or opinions stated in this docu-
ment do not necessarily represent official NIE
position or policy.

RC015624

ll
A MONOGRAPH FOR USING AND DEVELOPING
CULTURALLY APPROPRIATE CURRICULUM FOR AMERICAN INDIAN STUDENTS

Robin A. Butterfield
Teacher Orientation Specialist

Research and Development Program for Indian Education
Joseph Coburn, Director
Northwest Regional Educational Laboratory
300 SW Sixth Avenue
Portland, Oregon 97204

The contents of this Monograph were developed under a contract with the National Institute of Education. However, these contents do not necessarily represent the policy of the Institute and you should not assume endorsement by the Federal Government.

Acknowledgements

The Research and Development Program for Indian Education has relied heavily on practitioners in the Northwest for information culminating in this monograph. We truly appreciate the time, effort and ideas contributed by the following individuals:

Ernie St. Germaine, LCO Ojibawa School, Wisconsin, 54842

Woesha Hampson, Pendleton, Oregon 97801

Yvonne Peterson, Shelton, Washington 98584

Cathy Ross, Highline Indian Tutoring Program, Seattle, Washington 98166

Pete Lipovac, School District #55, Blackfoot, Idaho 83221

We would also like to acknowledge the principals and schools throughout the Northwest who have helped field test these materials.

Tom Block, Principal, Heart Butte School, Heart Butte, Montana 59448

Bonnie Tilton, Principal, Longfellow Elementary, Great Falls, Montana 59403

Leon Enzor, Principal, Lame Deer Elementary School, Lame Deer, Montana 59043

Ray Boyd, Principal, Fort Hall Elementary, Fort Hall, Idaho 83203

Sandra Borroughs, Principal, Chinook Elementary, Auburn, Washington 98002

TABLE OF CONTENTS

OVERVIEW

PREFACE.....	1
PART ONE: USE OF CULTURALLY APPROPRIATE CURRICULUM.....	11
1.1 Integrating Culture into the Core Curriculum.....	13
1.1.1 How can Indian culture be integrated into the core curriculum?.....	15
1.2 Culturally Appropriate Instructional Resources.....	41
1.2.1 How can culturally appropriate materials be identified, catalogued and made available for use?.....	45
1.2.2 How should cultural consultants be involved in the classroom?.....	49
1.3 Culturally Appropriate Curriculum Content.....	55
1.3.1 How can materials be analyzed to ensure that they <u>are</u> culturally appropriate and not stereotypic?.....	57
1.3.2 What are some guidelines for choosing the content of culturally appropriate curriculum?.....	65
1.3.3 With all the available resources, how can I ensure that culturally appropriate curriculum is high in quality?.....	67
1.4 Culturally Appropriate Instructional Techniques.....	69
1.4.1 What are instructional techniques which work well with Indian students?.....	71
1.5 Community And Student Involvement In Culturally Appropriate Curriculum Use.....	81
1.5.1 How can the Indian community be actively involved in the use of culturally appropriate curriculum?.....	83

The previous numbered page in the original document was blank

1.5.2	How can students become involved with culturally appropriate curriculum?.....	87
1.6	Teacher Inservice.....	91
1.6.1	How can an effective teacher inservice program be developed which will promote teacher use of culturally appropriate curriculum for Indian students?.....	95
1.6.2	What are some suggested inservice topics and activities?.....	103
PART TWO:	DEVELOPMENT OF CULTURALLY APPROPRIATE CURRICULUM.....	115
2.1	Indian Community Responsibilities and Considerations in the Development Process....	117
2.1.1	How can the development of culturally appropriate curriculum be promoted in the Indian community?.....	123
2.1.2	How can funding sources be located to support the curriculum development effort?.....	125
2.1.3	How are goals and objectives used effectively in the planning of culturally appropriate curriculum? In the curriculum development effort?.....	127
2.1.4	What steps should be included in the curriculum development process?.....	139
2.1.5	What are some guidelines developers can use to select the content of culturally appropriate curriculum?.....	145
2.1.6	Who should authenticate content for accuracy?.....	149
2.1.7	How are copyright and/or ownership of cultural information secured or maintained?.....	151
2.1.8	What are some considerations for ensuring that the curriculum is high in quality?.....	153
2.1.9	What are some considerations for disseminating the finished product?.....	157

2.2	Issues of Concern to the School Community in the Development Process.....	159
2.2.1	How can the development of culturally appropriate curriculum be promoted with school staff?.....	161
2.2.2	How can school districts help with funding and resources?.....	163
2.2.3	How can the school help plan goals and objectives?.....	165
2.2.4	How can the school help in the development process (integrating content/implementing instructional techniques)?.....	167
2.2.5	What are some considerations for staff inservice related to culturally appropriate curriculum?.....	169
2.2.6	How can the school help with evaluating the finished product?.....	171
PART THREE: BIBLIOGRAPHY.....		175
SPECIAL CHARTS:		
Section 1.1.1	Curriculum Process Component Considerations.....	19
	Reservation.....	23
	Pow Wow.....	25
	Buffalo.....	27
	Significant Uses of the Buffalo.....	29
	Use of Culturally Appropriate Materials in Core Subjects.....	39
Section 1.6.2	Contributions of the American Indian.....	105
Section 2.1	An Adaptable Checklist for Curriculum Change.....	119
Section 2.1.4	Steps in Curriculum Development Process.....	141

OVERVIEW

EFFECTIVE PRACTICES IN INDIAN EDUCATION

Indian education has made tremendous progress within the past fifteen years. Hundreds of Indians have become educators, curriculum has been developed, tribal schools have been in operation, a network of community colleges has been established, new research findings have been presented -- all as a result of a concentrated effort by educators to find solutions to the enormous problems of Indian education.

Yet, much needs to be accomplished. Far too many of our youth are not gaining an equitable education which would prepare them to become productive citizens within the Indian community or outside the Indian community. Little has been done to assist the administrators and teachers of the schools serving Indian students. The solutions must come from those who understand the problems best -- the Indian educators themselves.

The Indian student has been thoroughly studied, and findings have been well-documented. However, the school system, including personnel, has not had much attention. The three monographs within the "Effective Practices in Indian Education" series are the first attempt to provide the means for bringing about some positive educational changes. The monographs will assist those educators who wish to foster such changes. Titles of the three monographs are: EFFECTIVE PRACTICES IN INDIAN EDUCATION: A TEACHER'S MONOGRAPH, "A MONOGRAPH FOR USING AND DEVELOPING CULTURALLY APPROPRIATE CURRICULUM FOR AMERICAN INDIAN STUDENTS," and "A MONOGRAPH ON EFFECTIVE SCHOOL ADMINISTRATION PRACTICES IN INDIAN EDUCATION."

At one time, researchers and practitioners assumed that gathering enough information would result in an easy way to educate Indian children. We discovered, however, that Indian education is very complex, that "effective schooling" (a compendium of teacher practices which research has shown to be effective in raising the achievement of students in general) also applies to Indian education. We find that differences appear in how effective Indian education is achieved.

A major focus of the scope of work of the Research and Development for Indian Education Program (RDIEP) for the 1982-84 contract period was the identification and dissemination of effective strategies for working with Indian students and communities. We have devoted a great deal of attention to identifying educational practices which the research literature demonstrated to be positively linked to school achievement. This research clearly showed that instructional, curricular and administrative practices do exist which can improve students' academic progress. Although much of this research base involved urban minority and suburban nonminority populations, it was still felt that the findings had important ramifications for the Indian student in the rural, reservation school.

The purpose of the work undertaken by the RDIEP was twofold. First, the national effective schooling research findings were reviewed to determine their relevance to Indian Education. Second, the national effective schooling research findings were translated into specific strategies and activities which could be utilized by educators. Specifically, how could the effective schooling practices be applied in schools with substantial Indian populations? The work was intended to result in practitioner information which would be published in user's guides for teachers, curriculum specialists and administrators. These documents will serve as a free-standing practitioner's guide to the implementation of effective schooling practices in Indian communities.

These monographs are by no means a panacea. They are a result of an expressed need in Indian education. In our search for effective practices, it became apparent that a team approach is the best way to effect changes within a school. Effective education requires a schoolwide plan and schoolwide support if any success is to be realized; thus, activities in our pilot sites were carried out with schoolwide involvement.

To test the soundness of the documents as training guides, testing the specific practices in actual school settings was undertaken in 1983-1985 with five schools in the Northwest using the documents as training materials and procedures for the delivery of instruction. The training of schoolwide leadership teams in each of the three areas--teaching, administration and curriculum adaptation--began with a five-day training session, and then several one or two-day follow-up sessions devoted to staffwide training and monitoring. The training sessions were based upon the monographs which were then revised, taking into account practitioner recommendations. The present documents are the result of this effort.

Some of the information in the monographs may be "old hat" to many educators. Some widely known educational truths have been included to emphasize those common practices which have always been necessary for successful student outcomes. The monographs contain much information which applies directly to Indian students, yet is successful only in conjunction with generally accepted practices which are effective with all schools. The authors have drawn from the work of many other educators and researchers, resulting in a truly eclectic prescription.

We have had to take a critical look at some of the beliefs that Indian educators have been adhering to over the years. In some cases, those responsible for Indian education have been ignoring the obvious. Some of these beliefs, which we refer to as myths, have impeded the progress of Indian education. Some of these myths are:

- Indian parents support education.

In reality, Indian parents are generally interested in their child getting an education, but do not support education on a participatory basis. This is why there is so much emphasis in the monographs on involving parents in the educative process.

- Indian teachers are automatically better teachers of Indians than non-Indian teachers.

This notion does not hold true. Many of the teachers identified by research as successful are non-Indian. However, Indians have great potential to become successful teachers, because they have the cultural knowledge.

- If we present the issues of Indian education to the schools it then becomes their problem to solve.

This hasn't worked particularly well so far. We must provide answers as well as information about issues.

- Indian students are not "disciplined" at home.

The Indian student is generally taught to be more self-accountable; discipline tends to be handled differently in Indian cultures, but is very much in evidence.

- Indian students should not be given homework.

Inadequate resource materials, insufficient tutoring and a host of other excuses may be offered, but in order to build good study habits and help extend the schooling into the home, homework is necessary.

- Indian students have to be eased into mainstream education.

This is true to some extent. However, Indian educators must not try to remedy cultural conflict by watering down classes or by lowering expectations of Indian children, as has often been done in the past. These practices hinder students' progress.

Indian educators have traditionally accepted Indian traits and values as valid. A typical listing includes reverence for nature; respect for elders; giving and sharing; being nonmaterialistic, noncompetitive, group oriented, Indian time oriented and many others. It is now becoming apparent to Indian educators that these and other values attributed to Indians are often automatically glorified without really being understood. Moreover, some typical Indian values and behaviors are quite negative, and these are rarely discussed. For example, the traits of jealousy, vengeance and face saving are very prominent in Indian culture and govern a great deal of Indian behavior, much to the detriment of Indians as a people. All these cultural elements have been taken into account and dealt with in the monographs.

Taking all these factors into consideration, attending to the research and bringing all identified techniques into alignment with effective education practices has been a challenge to the staff of the Research and Development Program for Indian Education. We trust that our efforts will have a major positive impact upon the education of Indian children.

Joe Coburn

PREFACE

A MONOGRAPH FOR USING AND DEVELOPING CULTURALLY APPROPRIATE CURRICULUM FOR INDIAN STUDENTS

Although many sociocultural factors have prevented Indian students from performing as well as their non-Indian counterparts, the focus of this monograph will be limited to those factors related to a need for culturally appropriate curriculum. America's many heritages reflect customs, beliefs and traditions from all parts of the world. It is ironic that so much has been written, said and portrayed relative to those heritages brought here by immigrants and so little information shared concerning those indigenous to this land, the American Indian. Schools have an obligation to all students to become more sensitive to society's indebtedness to Indian people for their valuable contributions to contemporary America.

One of the cardinal principles of education is to begin instruction based on the developmental stage of the student. Yet, Indian students are expected to learn about something with which they have little or no experience (the non-Indian contemporary world), almost as if starting from a void. The standard dominant societal curriculum is based upon a set of values which run counter to many of the values operating in an Indian community. In their society and religion, most Indians believe that they have values well worth preserving. Values exist and the mores of the Indian society should be recognized in helping to plan for the future. One should keep in mind that no one person embodies these values totally as they are listed; rather degrees of these values. The following values and traits, which differ from non-Indian cultures, have been refined and revised from a list compiled by Pepper (1976) of traditional Indian values and for counseling purposes by Vacc and Wittmer (1980), to reflect contemporary American Indian cultures:

The concept of sharing is a major value in family life.

Family is extremely important; the extended family may include three or four generations, and the tribe and family to which one belongs provide significant meaning.

Elders usually play an important part in family life.

The basic worth of the individual is in terms of his/her family and tribe. Individual responsibility is only part of the total responsibility concept.

Harmony and cooperative behavior are valued and encouraged. Most Indians are egalitarian and tolerant of individual differences.

Acceptance of life is being in harmony with the world.

Nature is a part of living and is part of happenings such as death, birth and accidents. Uninterested in technology if it threatens basic values.

Time is secondary to people and is seen more as a natural phenomenon as mornings, nights, days, moons or seasons.

Tradition is important; it adds to the quality of life in the here-and-now.

Commitment to religion and spiritual life is important.

Generally judge people on the basis of character first, accomplishment second.

It is difficult for Indian children to learn and to sort out simultaneously two different value systems, especially when school curricula and teacher behaviors and attitudes usually give positive credence to the dominant culture's value system. Indian students need a dual type of educational system. It is essential for schools to teach both Indian and European-American ways of learning so that Indian children can have a positive sense of identity while learning to live in the contemporary, non-Indian world. Indians need to know about themselves and how their heritage is related to their present in order to engage in shaping their own future. Indian students must have an educational system that allows them to leave the reservation and live successfully wherever they choose.

Objectives of Culturally Appropriate Curriculum

A culturally appropriate curriculum for Indian students will:

- 1) strengthen self-concept for Indian students by giving credence to their culture in the daily activities of the classroom.

Many Indians of today, both young and old, find themselves in a psychological no-man's-land as a result of the impact of the dominant culture on Indian values. Most young Indian people now have educational experiences similar to those of the typical non-Indian youth of today. They no longer wear the tribal costume, and they speak the common language. They are influenced by television and are followers of the latest fads. They have all the special problems of making satisfactory psychological reconciliations with the mores of two cultures.

Their task is to utilize all that is good in Indian heritage to strengthen their position in contemporary society. This calls for assistance in recognizing the factors within their traditions which are in their favor and in seeing themselves as the proud residuals of cultural greatness, however obscure this may be in their natural awareness.

To be Indian all too often means having a grievously poor socioeconomic status by today's standards. Thus, many Indian students have difficulty finding anything about Indian ways of which to be proud. Because their lives are so different from that of their parents, they are estranged from them and lack the guidance and comfort afforded in normal family relationships. Stripped of a sense of identity, they may experience the demoralization inherent in conditions of family and cultural breakdown. Desolated, too many Indian students mistakenly equate the results of cultural breakdown and confusion with the simple fact that they are Indian and thus become defensive, erroneously concluding that they must justify themselves.

The Pfeiffer study (1969) shows that Indians can make one of five choices in dealing with another culture. They can:

- completely reject the new culture
- completely reject their own culture
- reject both cultures and start a new one (i.e., the Peyote Religious Sect)
- remain suspended between the two cultural systems, escaping through excessive drinking, with a high degree of anxiety, or
- participate between the two or more cultural systems, moving back and forth between them.

Quite a number of Indians are able to cope with their culturally unique situation, although a great number get caught between the two cultures. Indian students can and should be oriented to their own cultural background, enabling them to function constructively in tune with the demands of today's culture, without sacrificing their Indian identity on the altar of assimilation, as so often is the case.

- 2) increase student motivation to succeed in school and help keep Indian students in school by making the school experience more relevant and meaningful.

The emphasis given to Indian traditions and values in school can become the basis for creative expression in the Indian student. Schools can become the link between two cultures. By linking the best in Indian culture to contemporary life, young Indian people will find new levels of pride in their own heritage. Indian students with an appreciation of Indian traditions can use this awareness as a springboard for personal creative action and growth. The future of Indian people lies in the Indian student's ability to evolve, adjust, and adapt to the demands of the present.

- 3) help teachers and all students, Indian and non-Indian alike, to acquire knowledge of human and cultural diversity, develop respect and appreciation for human and cultural diversity, and empathize with people from other groups and cultures.

People do not deliberately and consciously set out to learn their own native culture; they learn their native culture, at least at first, simply by having been born into it, by being exposed to it, by being in it. Later on in life learning about one's own culture may well become more formal and deliberate. Fundamentally, culture learning is nothing more than the learning of those agreed-upon opinions and behaviors that prevail in any group or society. The subject matter of culture learning or culture study is the areas of consensus that comprise and delineate the culture.

Assumptions of Culture Learning

Culture learning involves a learner's coming to know a people's way of looking at and understanding the world - their consensus on values, opinions and behavior. The learner needs to be open to the possibility that, in the process of culture learning, his/her own system of thought and feeling might be strongly influenced and even greatly changed. To engage in culture learning is to become sharply aware of two equally powerful ideas:

- One's culture plays a central and controlling role in one's own life. Once this idea becomes clear, it seems so obvious that one wonders how one could have ever ignored it; yet, it is in the nature of culture not to make itself apparent. Persons who have never attempted to learn another culture are likely to believe either that there are no important differences among peoples or that other people would think and behave like they do if only these other people were better educated, more honest with themselves, or more "civilized."
- The people of all cultures have an equal stake in the future of the planet Earth. The more effective and widespread culture learning is, the better our chances for building a human community suited to the needs and desires of the people who comprise it.

Definition of Terms

Since much confusion exists about what is meant by "curriculum", and especially "culturally appropriate curriculum," the following section attempts to explain this document's point of reference relative to those terms.

Curriculum:

Many educators think of curriculum solely in terms of instructional materials. According to the American Heritage Dictionary, curriculum pertains to all the courses of study offered by an educational institution, or, more specifically, a particular course of study, often in a special field. A course of study implies more than just content or materials. Equally important as what is to be taught are considerations of how the content information will be presented and to whom. Curriculum, therefore, encompasses all three instructional elements (the materials, the instructional techniques and the learner characteristics), as well as the learning environment itself.

The curriculum is a blueprint for learning--a clear picture of what students are expected to learn and how teachers can help them learn it. With a strong curriculum, a school has the goals, the process and the resources that can help students learn better and make it easier for teachers to teach. Some of the specific curriculum variables which may be manipulated include: goals and objectives, materials, content, learning activities, teaching strategies, evaluation, grouping, time and space (environment).

Instructional planning should be consistent at the district, school and classroom levels. A limited number of priority objectives make it clear what students are expected to learn. Learning materials, physical space, special facilities, support staff and the other instructional variables mentioned are identified and catalogued to support objectives.

Of particular importance are the instructional strategies and techniques, which must be appropriate for the developmental level of students. In order to be effective in helping students achieve those objectives, these instructional strategies should include alternative approaches for teaching each objective.

Culturally Appropriate Curriculum:

Culturally appropriate curriculum for Indians, in order to reflect the cultures of Indian students and their communities, must also take into consideration the above considerations. In this context materials must be authentic, relevant, compatible, complete and unbiased in content. This means that the portrayal of a particular culture is accurate, fair and thorough. It also means that the manner in which the cultural material is presented remains consistent with the overall instructional framework and relevant to the goals of instruction. (Content which is historical will always be slanted according to the perspective of an author; yet, given human limitations, the content of curriculum materials should be as objective as possible.)

To be culturally appropriate, instructional techniques or methods should include the sensitivity, empathy, relevance and effectiveness with which a lesson is taught. This means that teachers need to understand the culture of their students and their learning styles, motivations and value systems. Further, it requires that the learning environment be organized in a fashion most appropriate for the unique characteristics of Indian students.

Attention to learner characteristics means that the techniques and cultural content will differ for each learner and learner population to be served. Culturally appropriate instructional resources include those designed to meet the specific educational and culturally related academic needs of Indian students and those designed to enhance cultural understanding and appreciation among Indian and non-Indian students alike.

Culturally Appropriate Curriculum Excellence:

"Excellence" for the purposes of this monograph and in the school effectiveness research, refers to improvement in academic achievement. In this context, excellence also includes improved attitude on behalf of Indian students toward schools. Excellent education programs which are culturally appropriate for Indian students should share many of the same characteristics as other programs developed in response to the effective schooling research. These characteristics include a strong focus on academic work, a high allocation of time to subject matter content, active teaching behaviors, high-level student performance, efficient classroom management and congruence between teacher intent and organization of instruction.

Education that is truly culturally appropriate must also make individual differences the basis for planning instructional content and classroom processes. Individual differences refer to those mental abilities, physical characteristics, personality traits, cultural backgrounds, interests, motivations, behavioral and response mechanisms that make each person unique. An effective, culturally appropriate curriculum for Indian students should:

- become an integral part of core curricula
- reflect high expectations for student behavior and achievement
- insure that every Indian child feels secure with his/her background and allow students to participate in cultural activities (i.e., traditional ceremonies, religious events, etc.)
- insure that content is as relevant as possible to the student's lives, and explores controversial issues realistically (i.e., fishing rights, treaties, health issues, etc.)

- help students formulate goals and help them determine how to attain them
- utilize instructional techniques which are responsive to each type of student learning style
- promote teacher awareness of, and sensitivity to, the needs of Indian and other students
- insure that teachers become knowledgeable about Indian cultures and are competent to teach the materials
- insure that materials are easily accessible
- have supportive administration
- engage parents in supporting the efforts of the school
- insure that culturally appropriate curriculum reflects K-12 developmental scope and sequence and, in so doing, meets the standards of the educational community (i.e., academicians, reading theorists, state accreditation standards, etc.)
- stress cultural differences and similarities



PART ONE

PART ONE

USE OF CULTURALLY APPROPRIATE CURRICULUM

In 1982 RDIEP staff contacted publishers of curriculum materials relevant to Indian students. This effort revealed that there is an abundance of Indian-related content material which may be used for instructional purposes. However, the mere existence of materials has not eliminated the failure and alienation which Indian students experience in school.

The most important consideration when examining culturally appropriate curriculum for Indians involves how the curriculum is used once it is developed. It is not enough to bring resources into a school system. It is more important to get the school system to use effectively whatever resources are available. This section offers suggestions which will help institutionalize culturally appropriate curriculum. The discussion of using culturally appropriate curriculum will concentrate on some of the most common implementation issues described by schools educating Indian students. The sections are organized around key questions often asked by school staff attempting to locate, organize, and implement culturally appropriate curriculum. Issues of primary concern are related to resources, content, integration, instructional techniques, community involvement, and staff inservice. The specific questions are listed in the table of contents. The body of this section consists of many possible responses to each question from which an educator may choose, depending upon each individual situation.

The previous numbered page in
the original document was blank

1.1 INTEGRATING CULTURE INTO THE CORE CURRICULUM

Perhaps the most significant impact that culturally appropriate curriculum can make is to help validate for Indian students the importance of their home culture and values by making that culture visible in the school setting. Some school personnel may believe that culture has no place in the school curriculum and have been heard to say, "Well, since Indian students will have to learn to live in the outside world, they might as well learn now." They may mean by this statement that schools should have nothing to do with an Indian student's culture. Since schools have advocated this philosophy for over a hundred years and it has not worked, it seems apparent it is time to try another approach.

As described in the preface, the credence given to an Indian student's cultural background will serve to strengthen the self-esteem and motivation for each student, including those efforts initiated in the school setting. An Indian student can learn to live in the outside world, yet can do so without rejecting the culture and heritage of parents and community. It is not only a good idea to combine culture and the core curriculum, it is essential to the well being of the Indian student and his or her ultimate success in school and later life. The choice should be there for the Indian student to make for himself or herself and should not be an "either-or" situation imposed on the student by the school system.

School districts educating Indian students have thus far made only minimal commitments to integrating Indian culture into the core curriculum. Most often a district will purchase a few Indian books or materials (which are likely to be stored in an office and rarely used); set up a beading class (as part of a Title IV Indian Education grant); or will offer an Indian class on a pull-out, part-time or extracurricular basis. The Indian culture which surrounds the school does not become an integral part of basic skill instruction for all students.

The assumption is frequently made that culture will "fit" only into the social studies curriculum. However, reading, writing, science, art, drama, physical education and math are also suitable areas for cultural integration activities. An integrated curriculum says to students that "Indianness" can have something to do with knowing how to read, write and do math problems. It is not just something to talk about for forty minutes during social studies class, or a subject for once-a-year projects around Thanksgiving time.

The amount of time (or lack of it) devoted to acknowledging the worth of another culture delivers powerful messages to students. "What better or faster medium is there than the school to display genuine appreciation of the Indian heritage? It is in school that the larger world begins to take on some meaning for most children. It is in school where negative attitudes toward Native people (which do not arise solely out of the school experience) can be redirected." (La Roque, 1975). Schools, especially those educating Indian students, have a responsibility to make the uniquely American cultural contributions of Indian people an ongoing part of the overall school curriculum.

Perhaps the greatest stumbling block to genuine cultural integration is failure to plan a process for implementation that will continuously involve all those concerned. The following section attempts to address some of the critical concerns related to the integration process.

The suggestions are written to a district or schoolwide curriculum specialist audience; yet, any person who advocates culturally appropriate curriculum could follow through with many of the suggestions, and we encourage classroom teachers to become involved.

1.1.1 How can Indian culture be integrated into the core curriculum?

Key activities for an integration process include:

- establishing credibility and interest
- setting up a total curriculum change process
- inservicing staff
- enlisting continued support
- developing needed materials

Establishing Credibility and Interest

It is critical that a clear case be made for using culturally appropriate curriculum in the classroom. Classroom teachers and district staff must be convinced that the inclusion of Indian culture is important for the well-being and academic success of Indian and non-Indian students alike. Indian education objectives must be shared with the district. They can't be limited to "special Indian programs."

An advocate(s) and/or cultural resource person(s) (from the existing school staff, an added position or a tribal person) must become highly visible and must be easily accessible to teachers and staff. The individual(s) chosen for this role must possess the following characteristics in order to be effective:

- is credible
- has integrity
- is assertive
- has contacts and public relation abilities
- has a positive and flexible attitude
- is able to involve others and delegate responsibilities
- is able to keep the "big picture" in mind and is able to stay with the process
- is creative
- is enthusiastic.

1.1.1 How can Indian culture be integrated into the core curriculum? (cont.)

The advocate(s) for culturally appropriate curriculum has to become involved with the established curriculum committees at all levels to promote the inclusion of culturally appropriate objectives in the total district scope and sequence of core curricula objectives. To do this, the advocate(s) must be willing:

- to work with the district structure (i.e., committees, timelines, staff, etc.)
- to promote Indian education and be able to influence specialists
- to learn about student learning objectives and be aware of how Indian cultural objectives can be included
- to look for opportunities to network
- to share positive results and benefits from using culturally appropriate Indian curriculum

Setting Up a Total Curriculum Change Process

The first step in an implementation and integration process hinges upon the recruitment of key staff. The volunteer is the best initial advocate because interest and enthusiasm are critical to initiating a project which will require a commitment of time and effort. It is also critical to consider all the necessary involvements early in the process to establish the notion of ownership. Teachers are the real implementors, librarians the resource support staff, principals and administrators the support and promoters, and the Indian community the cultural experts. All have a valuable contribution to make and any one overlooked could easily sabotage the integration effort.

Once these advocates are identified and convened, the group must assess their present situation. What has already been done? What is a logical place to begin given the resources (financial and material), time restraints and manpower available?

1.1.1 How can Indian culture be integrated into the core curriculum? (cont.)

The following process considerations or activities may be manipulated and ordered according to the consensus of the group. One technique for prioritizing them would involve placing the activities on separate cards and simply ordering them from one to eleven. Some activities could take place simultaneously. The order may vary from one school to another, but all activities are critical to the whole implementation process. Too often, culturally appropriate curriculum efforts start somewhere in the middle (i.e., developing units or lessons), without taking an adequate look at student needs or content requirements or evaluation criteria, etc.

One possibility for organizing activities is displayed on the chart which follows:

CURRICULUM PROCESS COMPONENT CONSIDERATIONS

PHASE I	Gather data on student characteristics • language assessments • observations-behavior • learning styles • achievement	Determine what programs/materials exist and are used. Determine rationale for materials used.	
PHASE II	Evaluate existing materials/programs for specific language/cultural and sex biases. • omissions • stereotyping • selective representation • etc.	Identify program shortcomings that will affect curriculum change efforts.	Develop criteria to guide ongoing evaluation of district instructional programs.
PHASE III	Develop and coordinate the delivery system for the curriculum program. • federally funded programs • regional, local or new programs • interface with rest of school curriculum	Develop a plan for implementing ongoing changes to meet needs of culturally and linguistically different students. • revision of materials • supplementary materials • new curriculum development	Develop methods to assess extent to which curriculum materials meet student needs.
PHASE IV	Develop units/lessons to be taught. Objectives/tasks must be sequenced to reflect academic and cultural needs of students. • goals/objectives • activities • materials • teaching techniques • etc.		
PHASE V	Coordinate inservice training regarding curriculum programs. • initial training • ongoing inservice/professional developments • staff development of materials		
PHASE VI	Develop methods to assess extent to which curriculum materials meet student needs.		

Inservicing Staff

In order to truly integrate culture into the core curriculum, the total school staff must become involved with both development (when needed) and implementation. For a program to have a lasting effect, the school system must have ownership. Teachers must feel an integral part of the whole process. Their involvement is critical. (Section 1.6 is entitled "Teacher Inservice" and contains much more detail on this subject.)

It is important that teachers not feel overwhelmed with the notion that they must become the cultural expert. Instead their role will be to facilitate the linking of cultural concepts with the core subjects required by the school and district, using the Indian community as the cultural experts. Staff inservice then is the key to providing staff with concrete examples of how to integrate culture.

These inservice meetings may require entire staff groupings, grade level groupings or content area groupings. Some suggestions which may help teachers (in particular) feel more at ease with Indian culture and be more creative in their approach are provided below.

- o Establish the notion of cultural themes as a means for extracting content appropriate to content areas. Working as a group, brainstorm all the possible kinds of lessons which could be generated around each theme. Some themes for tribes in the Northwest might include:

Buffalo	Roots
Four Seasons	Salmon
Pow Wow	Cedar
Napi, Raven or Coyote	Long House
(or other cultural heros)	Horses
Reservation	Cradleboard
Potlatch	

Using the themes of reservation, pow wow and buffalo, note all the possible topics for lessons which could be generated.

RESERVATION

Integrating the cultural theme of Reservation into core content areas. (These are only a sampling of ideas and by no means exhaustive.)

Social Studies

History of reservations in state
Geography
History of tribes on each reservation
Treaties/treaty rights
Festivals/celebrations
Demographics
Population figures

Science

Animals natural to reservations
Habitat of animals
Hunting and fishing practices
Industries on reservations
Land production (farming, timber, fish, wildlife, etc.)
Organizations to protect resources (i.e., Council for Energy Resource Tribes)
Natural resources
 • fisheries development
 • timber resources
 • use of waterways
 • cultivation of land
Topography
Herbal and natural healing practices
Solar energy development
Geology (i.e., obsidian blades, evolution/erosion of land)
Land formations on reservations

Reading/Language Arts

Read about resources on reservations
Write to tribal councils to request information or speakers
Write poems/stories about life on reservations
Read Indian Reading Series stories or others about tribes on reservations
Use student writings to work on grammar (punctuation, capitals, etc.)
Vocabulary building
Spell names of different reservations
Determine origin to tribal/reservation names
Explore and discuss the similarities and differences of languages on each reservation
Identify key legends for each reservation
Dramatize different tribal stories
Explore use of sign language
Library skills used to research
Book reports on any of topics for reservation study

PE/Art/Music

Tribal dances
Games
Music
Arts and Crafts unique to different tribes
Instruments

Math

Figure mileage from one end of reservation to other
Compare sizes of other reservations per square mile/acre, etc.
Population figures
Land area
Land yield for resources
Gambling games and odds
Estimating statistics about people and resources
Traditional types of measurement
Geometry of teepees/lodges, other traditional dwellings
Housing figures
 • number of units
 • population per house
Counting and place value
Numbers and kinds of agencies
Figure per capita income
Figuring averages
Figuring:
 • numbers of miles for roadways
 • numbers of telephones/phone lines
 • catches of fish/yields per acre, etc.
 • amounts of water
 • employed/unemployed
 • longevity of average individual tribal member
 • birth/death rates
 • education levels

*Created by Robin Butterfield, Research and Development for Indian Education Program, Northwest Regional Educational Laboratory, 1985.

POW WOW

Integrating the cultural theme of a Pow Wow into core content areas. (These are only a sampling of ideas and by no means exhaustive.)

Social Studies

Customs observed at different Pow Wows

- grand entry
- give aways
- namings
- honor songs
- reverence for eagle feathers
- honoring of veterans
- specialty dances
- etc.

Study different tribes/customs in attendance at Pow Wows (social interactions)

Traditions and history of Pow Wow
Identify tribes and geographical regions from which they come

Science

Use of animal parts on costumes
Preparing the grounds/environment
Seasons and relationships of celebrations

Gathering of things in nature for costumes (i.e., bones, shells, furs, etc.)

Tanning hides

Plants and herbs for ceremonials

Animal behaviors of dancers

Defining feathers and uses

Study sound - drum vibration, songs

Cameras - photography of events

- construct pinhole cameras

Health/physical education and fitness

Reading/Language Arts

Reading stories

Writing poems/reports/stories or personal experiences

Interviewing dancers/singers or significant individuals

Writing or reporting about Pow Wow events

Vocabulary

Grammar related to student writing

Researching Indian celebrations in the state

Listening to sounds

Pictures to write about

Identify song types

Write to tribes

Make posters to advertise Pow Wow

PE/Art/Music

Making collages of Pow Wow events

Differences in drum groups

Compare/contrast tribal songs

Practice drumming and singing

Identify and describe different dance categories

Explore costuming:

- art work involved
- materials needed
- skills used
- color combinations
- significance of styles
- etc.

Math

Scoring for contest dancers

Place value of contest numbers

Numbers of tribes/dancers

Estimating how to feed people

Figuring money in prizes and gifts

Stick games or gambling and odds-estimating and statistics

Time requirement of contest dancing or Pow Wow events

Time - Indian time

Money earned by top dances

Mileage traveled to attend

Dance as exercise

- endurance
- skill
- timing
- knowledge of music

*Created by Robin Butterfield, Research and Development for Indian Education Program, Northwest Regional Educational Laboratory, 1985.

BUFFALO

Integrating the cultural theme of the Buffalo into core content areas. (These are only a sampling of ideas and by no means exhaustive.)

Social Studies

Indian tribes which lived on buffalo
Dependence on buffalo
History of what has happened to buffalo
and Indian people
Uses of buffalo
Buffalo drops and means of hunting
Indian names related to buffalo

Science

Migration patterns of buffalo
Uses of buffalo parts (See Chart)
Chemicals used to tan hides
Ecology of buffalo
How buffalo are being saved from
extinction
Genetics and the white buffalo
Buffalo animal habits
Determining species and what
happens with cross breeding
Clothing preparation
Changes in environment and effects
on buffalo

Reading/Language Arts

Write letters to Department of Fish
and Wildlife
Read stories in Indian Reading Series
(or others) related to the buffalo
Write reports/essays or student stories
about buffalo
Vocabulary and spelling exercises
Dramatization of buffalo stories
Grammar work related to student
writings
Library skills in research reports
Word origins idioms (i.e. "You big
buffalo.")

PE/Music/Art

Learn Buffalo Dance
Use of buffalo hides for drums and
musical instruments
Indian art on buffalo hides
Ceremonials
Tepee painting

Math

Estimating buffalo populations
before/after Westward
expansion era (rates of
reduction)
Figuring how much grazing
land is needed to support
single/herd of buffalo
Figuring how many people
can be fed from one large
buffalo
Math related to reproduction
rates
Weighing and measuring buffalo
Estimating how fast/far a
herd can travel in given
time periods
Figuring how far a buffalo
can see
Size and weight of buffalo
chips
Figuring price per pound for
buffalo meat
Estimating shipping rates

*Created by Robin Butterfield, Research and Development for Indian Education Program, Northwest Regional Educational Laboratory, 1985

SIGNIFICANT USES OF THE BUFFALO

Adapted by Robin Butterfield from Oklahoma Native American Curriculum Guide, Chisholm (1976).

HIDE

tepee covers
moccasins
cradles
winter robes
shirts
leggings
dresses
lance covers
gun cases
pipe bags

HAIR

headdresses
saddle pad filler
pillows
ropes
halters
ornaments

MUSCLES

sinew (thread and
bow strings)

SKULL

religious ceremonies
sun dance

MEAT

every part eaten
pemmican
jerky

BRAINS

hide preparation

HORNS

cups
spoons
ladles
headdress
fire carrier
toys
signals

TONGUE

best part of meat

BEARD

ornaments for
clothing and
weapons

BONES

knives
arrowheads
shovels
winter sleds
saddle trees
war clubs
scrapers
awls
game dice
splints
paint brushes (hip bones)

TAIL

decorations
fly brush
whips

RAWHIDE

containers
shields
moccasin soles
drums
ropes
saddles
stirrups
knife/lance cases
arm bands
bullet pouches
belts

STOMACH

buckets
cups
basins
dishes
cooking vessels

HOOF AND FEET

glue
rattles



The previous numbered page in
the original document was blank

1.1 How can Indian culture be integrated into the core curriculum? (cont.)

Inservicing Staff (cont.)

Once these topics for lessons have been identified, each teacher can examine the scope and sequence of each core content area for points of inclusion. The teacher can then teach each topic in detail, relying on advice from the cultural resource people available, or at least make mention of the culture at those access points, thus giving the culture credence in the classroom on an ongoing basis. (See Development section for more detail.)

- Use resources which identify some content areas and topics for lesson development, for example, the National Education Association entitled, American Indian/Alaska Native Education: Quality in the Classroom (1983). This list was taken from the section entitled "Infusion of American Indian/Alaska Native Culture in the Classroom."

The following list of classroom ideas should prove helpful to curriculum developers, multicultural education specialists, classroom teachers and others interested in incorporating additional information about American Indian/Alaska Native cultures into the curriculum. The ideas can be developed into a daily lesson plan, a study unit or a mini-course.

Although the course titles appear to apply to secondary level students, the suggested topics are applicable to the elementary grades as well. The list highlights uncommon culture-based lessons but it is by no means exhaustive. The creative educator may formulate additional ideas that make the curriculum relevant, while also instilling pride and positive feelings toward the cultural heritage of American Indians/Alaska Natives.

General Art

Historic art: Pictographs, e.g., picture writing on skins, shields, and tipis depicting events.

Petroglyphs (rock carving)

- 1.1.1 How can Indian culture be integrated into the core curriculum? (cont.)

Inservicing Staff (cont.)

Crafts

Feather work, emphasizing the significance of certain feathers and noting various tribal styles for usage and wear

Doll making (bodies may be of corn husk, wood, leather, palm, or other plant fiber)

Business Education

Minority business advances and current problems

American Indian/Alaska Native businesses, local and national

English

Communication Skills:

Cherokee syllabary

Comparison of American Indian/Alaska Native sign language and deaf signing

Literature:

Traditional oral literature: creation stories, legends

Contemporary fiction, non-fiction, and poetry of American Indian/Alaska Native authors

Media:

Current events from local and national American Indian/Alaska Native newspapers

Treatment of American Indians/Alaska Natives on film

Speech:

Famous American Indian/Alaska Native speeches and orators, historic and contemporary

Debates on various American Indian/Alaska Native issues; e.g., role of women, fishing rights, water rights and treaty rights

1.1.1 How can Indian
culture be integrated
into the core
curriculum? (cont.)

Inservicing Staff (cont.)

Health Education

Current American Indian/Alaska Native health statistics

American Indian/Alaska Native health workers, e.g., Dr. Carlos
Montezuma, Dr. Rosa Minoka Hill

Home Economics

Foods:

Traditional food noting tribal differences based on geography
Traditional modes of food preparation; e.g., drying and smoking

Clothing:

Changes between traditional and current styles in ceremonial
clothing, noting tribal differences and variety of materials used
The use of American Indian/Alaska Native designs and motifs in
contemporary fashions

Personal Development:

Historic and contemporary role of American Indian/Alaska Native
women noting tribal differences
Historic and contemporary women leaders, chiefs, chairpersons and
council members

Humanities

American Indian/Alaska Native philosophy of life and value system

American Indian/Alaska Native religions, religious movements, and
spiritual leaders, historic and contemporary

- 1.1.1 How can Indian culture be integrated into the core curriculum? (cont.)

Inservicing Staff (cont.)

Industrial Education

Traditional house styles and construction noting tribal geographic differences and influence on contemporary architecture

Woodworking and carving, noting different tribal motifs

Mathematics

Counting objects in various tribal languages

Geometric shapes in beadwork of various tribes and in Seminole patchwork

Music

Traditional American Indian/Alaska Native music noting tribal styles: work songs, love songs, lullabies

Contemporary American Indian/Alaska Native music and musicians: e.g., Buffy St. Marie, Floyd Westerman, Louis Ballard

Physical Education

Historic and contemporary American Indian/Alaska Native sports and activities: running, lacrosse, archery, and relays

American Indian/Alaska Native athletes: e.g., Allie Reynolds, Billy Mills, Jim Thorpe, and Johnny Bench

Reading

Critical reading to discriminate between factual and biased writing

Library skills improvement by supplementing reading center and school library with books, newspapers, and magazines by and about American Indians/Alaska Natives

- 1.1.1 How can Indian culture be integrated into the core curriculum? (cont.)

Inservicing Staff (cont.)

Science

Physical Science:

Tribal variations in the colors and qualities associated with the four directions

Importance of water to historic and contemporary Southwestern tribes, incorporating study of irrigation systems

Life Science:

Relationship between American Indian/Alaska native groups and their environment

American Indian/Alaska Native knowledge of medicinal properties of plants

Earth Science:

American Indian/Alaska Native knowledge of the stars and constellations, with and without observatories

Soil conservation techniques of American Indians/Alaska Natives: terraced gardens, rotated crops, and use of fish as fertilizer

Social Studies

History:

Treaty and document study for various tribes

Role of Navajo Code Talkers in winning World War II

Geography:

Importance of American Indians/Alaska Natives in geographic explorations

State, cities, lakes, rivers retaining American Indian/Alaska Native names

Government:

Tribal government systems, historic and contemporary

Influence of the Iroquois constitution, the Great Law of Peace, on the writing of the U.S. Constitution

- 1.1.1 How can Indian culture be integrated into the core curriculum? (cont.)

Inservicing Staff (cont.)

Social Studies (cont.)

Economics:

Historic economic systems: corn and shells used as money
Contemporary tribal resources and economic development efforts

Sociology:

Federal relocation programs influencing American Indian/Alaska
Native urban migration
Sociological problems of reservation and urban-based American
Indians/Alaska Natives

- Assessing specific textbooks required by the school and district; scrutinizing them for areas where integrating cultural content would be appropriate. Again a team brainstorming approach makes the task less formidable. Each grade level team must first select the text to be culturally integrated. Using the textbook chapters as units of work:

Identify the student learning objectives or overall concepts to be learned.

Decide which objectives may be appropriately met using content based in Indian culture.

Determine learning activities which would involve students in the culture.

Locate supplemental materials and resources which are available, easily accessible, organized, complete and easy to use.

Create a written document which shows all teachers where culturally appropriate curriculum fits with the existing texts and instructional resources.

- 1.1.1 How can Indian culture be integrated into the core curriculum? (cont.)

Inservicing Staff (cont.)

Developing needed materials: (See PART TWO "Development of Culturally Appropriate Curriculum" section for more detail.)

Identify the curricular areas where materials are not available and need to be developed. Promote the involvement of parents, staff, administrators and school board members in planning and development whenever possible.

Enlisting Continued Support

The support of the librarian or instructional resource person needs to be enlisted to help ensure that materials are readily available. Training or orientation for the librarian may be necessary. The advocates must involve the librarian(s) and visit often, checking to see how materials are being used, how often and what the results are. Follow through provides for accountability.

Teachers and school staff must be held accountable. Keep teachers and school personnel thinking by asking them, "What do you want students to know by the end of the year, next year and beyond?" Show them that the culturally appropriate curriculum is helping everyone accomplish the same goals.

Have teachers use the following checklist to monitor their own progress towards integrating Indian culture. One suggestion is to use different colored ink for each date noted. This will highlight the progress made.

USE OF CULTURALLY APPROPRIATE MATERIALS IN CORE SUBJECTS

*Created by Robin Butterfield, Research and Development for Indian Education Program, Northwest Regional Educational Laboratory, 1985.

Identify the subject areas in which you have utilized culturally appropriate materials and check (✓) the appropriate boxes corresponding to the grade level. Then briefly describe how the materials have been used, for example, "used Indian story in science to explain natural phenomena," "used as oral language experience in speech," etc. Use this as an ongoing assessment of the amount of culturally appropriate curriculum in use. You may also want to note dates.

Subject Matter	Grade Level of Students			Specify manner of usage, e.g., remedial, supplemental to basic text, high interest, etc.	Dates:		
	Primary (K-3)	Intermediate (4-6)	Secondary (7-12)				
Reading							
Writing							
Mathematics							
Speech/Language							
Art							
Science							
Music							
Health/Nutrition							
Physical Education							
Foreign Language							
Literature							
History							
Government							
Geography							
Contemporary Issues							
Religion							
Dance							
Cultural Enrichment							
Drama							
Career Education							

The previous numbered page in the original document was blank

1.2 CULTURALLY APPROPRIATE INSTRUCTIONAL RESOURCES

Educators throughout the Pacific Northwest have expressed the need for culturally appropriate instructional resources. Specific requests have been made for information on classroom textbooks that relate to the American Indian, and for texts that can help meet the culturally related academic needs of Indian children in kindergarten through grade eight. In response to their concerns, RDIEP staff conducted a research project to identify textbooks available for classroom use entitled Resource Bibliography (Cohen, 1982). This curriculum information, compiled in directory format, was designed to assist educators, schools and programs, both in the Northwest region and across the country.

This project was carefully defined to provide the most useful information for RDIEP constituents. Thus, in general, the following types of materials were excluded from the research effort:

- materials developed for a one-time distribution
- materials not currently available
- bibliographies
- books designed for library use, including student and teacher reference books
- bilingual materials
- curriculum available only in a specific school district
- audio-visual materials.

Curriculum materials dealing with both Indians in general and in the Northwest specifically were of greatest interest. Many tribes outside of the region have developed quite specific curriculum materials dealing, for example, with the art or history of the tribe. Some of these materials were also included in the directory, either to answer requests from outside the region or to provide models for schools and Indian communities wishing to develop their own resources. Some geographic areas or tribes, such as the Navajo, have complete listings of their own available materials and should be contacted directly.

Data for the directory were gathered from publishers, university presses, school districts, educational clearinghouses, government offices, nonprofit corporations and educators specializing in Indian education. During the course of the investigation, approximately 200 publishers were contacted. Each publisher received a letter describing the project and requesting specific information for appropriate materials, including: title, author, grade level, discipline area, central focus, unique features, date published, number of pages, ordering information and cost.

The directory was designed to provide educators with specific up-to-date responses to information requests. The use of the computerized word processor has kept the directory a "living" bibliography; new materials can be added immediately, new information, such as price or availability changes, can be added as soon as these are received, and use of the computer can sort out the specifics of any educator's request. For example, materials can be located exclusively for a specific geographic area, written by a certain author or by grade level. Publishers and educators were encouraged to keep the program informed of newly developed materials which are appropriate for the directory.

In all, more than 270 curriculum units were identified for use at various grade levels (117 primary, 163 intermediate and 104 secondary). (Some units are useable at multiple grade levels.) A breakdown of the level and content of the resource materials was summarized. The materials generally addressed the social studies discipline, but also included language arts, art, music, physical education, health, recreation, dance and, occasionally science, mathematics, home economics and applied arts. Most material was related to specific Indian tribes, while a few resources discussed regional Indian groups. Very few dealt with Indians in general. About two-thirds of the material was historical in nature, with the remainder dealing with contemporary Indian life.

Possibly the most important finding was that Indian curriculum materials are generally available, particularly in the social studies area. The availability of curriculum materials is not the greatest problem, though these may be scattered and disjointed at times. Rather, identifying, accessing and adapting curriculum materials to local settings continues to be a challenge to educators. Little direction could be found for the design of a cultural instructional scope and sequence, authentication of materials by the community and other processes for adapting curriculum to meet local needs. These technical procedures for curriculum improvement represent the greatest regional need concerning culturally appropriate instructional resources, since very few organizations could be identified which provide such services.

Many school districts already have a wealth of culturally appropriate materials, but often they are not organized in a manner which facilitates immediate teacher use. Instead, these materials are most often sprinkled throughout the library or various teacher classrooms or Title IV Indian Education offices, and are not easily accessible to all teachers, all the time. In addition, most teachers do not take the initiative to locate these materials. Still others may not use them correctly even when they do locate them.

Some school districts, such as Great Falls, Montana, have organized entire instructional resource centers for Indian educational resources and have hired staff solely for the purpose of organizing the resources and providing teacher inservice. Certainly, this situation provides some accountability for more appropriate use of culture in the classroom. The ideal situation, however, would be to have Indian educational resources readily available in the classrooms at all grade levels and to all teachers, with the knowledge of and responsibility for those resources resting with each teacher.

There is a good deal school districts can do given the realities of limited space and personnel. Some suggestions are highlighted in the following section; however, a commitment on the part of regular teachers, librarians and administrators is a fundamental requirement.

- 1.2.1 How can culturally appropriate materials be identified, catalogued and made available for use?

Again, the establishment and use of an advocacy team is a good place to begin. The team should ensure that its efforts to review materials will continue by helping to coordinate the establishment of school and/or district policies on materials selection.

Textbooks

The procedures established by districts for adopting textbooks must be followed. It is important for local school boards to create and adopt written policies for the selection of all textbooks and supplementary learning materials. Since the local board of education is ultimately responsible for the selection and purchase of all materials, it should adopt policies and procedures to govern such transactions. Board members can play an important and constructive role in the textbook selection process by carefully reviewing all textbooks prior to their purchase.

Board policies and procedures should contain a stated procedure for the acquisition of materials and stated criteria for the selection process. These can become a basic tool for the advocacy team, since the selection process should contain a mechanism for citizen review, in an organized and defined process, prior to the purchase of the materials. Individuals responsible for selection should receive training as well as guidelines to increase awareness. Any textbook selection committee should be diverse in terms of race, age, sex and occupation. The advocacy team should play a vital role in this process.

Since more materials today are being challenged as unfit or inappropriate, the board should devise procedures for a re-examination of materials in use. Today, a growing number of court cases illustrates the need for a framework within which materials can be subjected to a thorough reconsideration. A written process for such review can ease the confrontations between critics and those defending a student's freedom of information.

It is suggested that the recommendations and suggestions in the publication, Indian Education: Guidelines for Evaluating Textbooks From An American Indian Perspective (Antell, 1981), be given careful consideration, especially by school districts that have a substantial population of American Indian students.

- 1.2.1 How can culturally appropriate materials be identified, catalogued and made available for use?
(cont.)

In the event a school district has no policy and wishes to establish one, district staff may wish to contact the American Library Association (ALA). Available from ALA is a document entitled Policies and Procedures for the Selection of Instructional Materials (1979). This document enjoys widespread usage and can serve as a model for further policy development regarding procedures for materials selection.

Supplemental Materials

Once established, a review team can maintain a system for previewing new materials. The team responsibilities should include:

- creating an annotated list of recommended materials (written and audio-visual, and computer software)
- identifying appropriate grade levels (or modifying vocabulary when materials are good but too difficult for target student group) and subject areas of materials
- compiling lists of valuable community resources, including local historic sites and tribal resource people
- developing directories of places to visit in the community
- communicating the availability of resources throughout the district
- specifying for district staff where and how to acquire materials (Record the information in a written guide or annotated bibliography which may be regularly updated and can be shared with new teachers.)
- identifying subjects and grade levels where there is a need to acquire or create new materials
- enlisting the support of the librarian (if the librarian is not a member of the review team) to help ensure that materials are readily available, or designating a key staff person to coordinate requests from teachers and to link teachers with available resources. A trained staff member should be responsible for coordinating materials' use.

1.2.1 How can culturally appropriate materials be identified, catalogued and made available for use?
(cont.)

- checking to see how materials are being used, how often and what the results of use are. This kind of follow through provides accountability and emphasizes the importance of the culturally appropriate curriculum goals.

The Need to Develop Materials (See PART TWO "Development of Culturally Appropriate Curriculum" Section.)

In addition, school districts should prepare specifically needed units for teachers which involve teachers in the development process. To do this, everyone must become aware of and committed to culturally appropriate curriculum goals and objectives. Teachers should be asked, "What do you want to know about Indians? What are your concerns? Where do you need the most help?" Focusing on the teachers' needs will help promote teacher ownership. Consider also how teachers may be reimbursed for their time and contributions (i.e., release time, pay, college credit, etc.) if development of materials is needed.

1.2.2 How should cultural consultants be involved in the classroom?

Notes should be made in texts or on supplemental materials to remind teachers of good places in the curriculum to involve Indian community consultants. Perhaps the advocacy team could help organize a community consultant list which would supply names and any significant information needed to contact individuals.

The use of Indian people in the classroom can really make culturally appropriate curriculum come alive for students. Students begin to see and appreciate the contributions which Indian people have to make.

Teachers may wish to engage the help of a cultural consultant for a variety of reasons, including:

- to teach students a particular skill
- to demonstrate a particular skill to students
- to provide students with worthy adult role models which they can emulate
- to bring the Indian community into the classroom
- to bring career information to students through having a career role models explain such things as what they do in their work, why they enjoy it, what schooling is needed to do their job, etc.
- to help students better realize (through hearing about the life and childhood of an adult) that all adults were children at one time
- to bring diversity into the school program
- to permit students to experience an outstanding personality
- to respond to student interests or concerns (Students can be asked to list these, and then a consultant can be chosen based on student interest areas.)

The previous numbered page in the original document was blank

1.2.2 How should cultural consultants be involved in the classroom? (cont.)

It is important to make the Indian consultant's experiences in the classroom positive experiences for both the consultants and the students. The teacher must have a clear idea of the goals and objectives for the lesson prior to inviting the cultural consultant into the classroom. The teacher and consultant should agree on the goals and objectives, so that the visit will fit into the goals and objectives of the content area being taught. The teacher should consider the following ahead of time:

- Give the consultant a good idea of what is expected, and do some planning together.
- Find out any special needs of the consultant (i.e., audio-visual equipment, help transporting materials, any special items, etc).
- Tell the consultant about the class, what students have been studying, and how the consultant's presentation will fit in with the experiences of students.
- Give the cultural consultant plenty of advance notice so he or she can adequately prepare the presentation for the class.
- Check back with the consultant a week before and again the day before their presentation to assure that everything is set.

School staff will also need to be prepared for the consultant's visit. Some things to include to prepare the school ahead of time are the following:

- Let the appropriate administrator know the plans: who is coming, when, and what the person will be doing.
- Let the office staff/receptionist know who is coming and when, so that the consultant will feel expected and someone will be prepared to bring the person to the classroom or designated area.

1.2.2. How should cultural consultants be involved in the classroom? (cont.)

- If you will be using a room other than the classroom, let the appropriate school personnel know, so that everything will be in order and there will be no unexpected surprises (e.g., finding another group using the room when needed).

Students should be prepared for a consultant's visit well in advance. Too often the visit is simply announced to students without accurately describing for them what will and will not be presented by the Indian consultant.

Some ideas for preparing a class ahead of time are:

- The right time to tell the class about the upcoming visit of the cultural consultant will depend upon circumstances. In most cases, telling them the day before will suffice.
- Be certain to tell the class who is coming and give them a general idea of what they, the class, will be doing and what the cultural consultant will be doing.
- Review carefully and thoroughly with students the proper ways of behaving when a guest visits the classroom (i.e., attentiveness, politeness, raising their hand if they have a question, speaking loud enough when asking a question so that everyone can hear, thanking the person when they are through, etc.).
- If appropriate, engage students in an activity (or activities) ahead of time. This will help set the stage for the contributions the cultural consultant will make.
- Plan with students the date and the beginning and ending times of the consultant's visit to the classroom.

Other general guidelines for teachers who wish to use cultural consultants include:

- Establish the time constraints for the visit. If a demonstration of a traditional craft is the reason for the consultant's visit, allow time for the consultant to set up equipment and take it down. Don't leave the time open ended. Help the consultant reach closure with students.

1.2.2 How should cultural consultants be used in the classroom?
(cont.)

- Narrow the topic. Rather than asking an Indian person to "talk about Indians," gather student questions and suggest something specific like:

Where do Warm Springs Indians pick huckleberries and how are they prepared?

What was it like growing up on the reservation? What did the community look like? Where did you go to school? What do the people do for a living?

What was school like when you went to school?

What is it like to travel all summer to Pow Wows?

How do you make baskets?

How did you get to be a tribal board member?

- Arrange to provide coffee or something to eat for the consultant. This will make the person feel more welcome and comfortable.
- Request the consultant's services in a proper manner. In some Indian communities there are procedures of etiquette when asking elders to share their knowledge and time. Teachers should make sure they have checked the proper procedure.
- Never leave the class alone with a consultant; the teacher is the person who is responsible for students.
- Let the resource person have "center stage," but be in a good position to handle anything that comes up.
- Take the time to make the visit of the cultural consultant a truly worthwhile experience for students. It is better not to set up a visit at all than to hold one that is poorly planned and conducted.

1.2.2 How should cultural consultants be used in the classroom? (cont.)

- Over the course of a school year plan several visits using cultural consultants. Take care to provide a variety of types of presentations and to use both male and female role models.

Followup Activities

The followup to the visit is an extremely important part of having cultural consultants in the classroom, but is frequently neglected. Be sure to carry out the following:

- After the cultural consultant has left, schedule some time to review with students what they have learned and to find out what they liked best about the visit. This discussion is usually well worth the time, for it may provide the teacher with insights for additional classroom activities, consultant visits, etc.
- Encourage followup responses from students. Try to think of a good followup activity to be done the day after the consultant's visit. This activity should reinforce some of the main ideas or concepts learned.

Perhaps students can write further questions, create thank-you cards or send artwork to the consultant. Several methods of accomplishing this are possible:

- Have the class compose the letter together on the board, and then have someone with especially good penmanship copy it.
- Have each child write a short note. Help students "polish up," their notes and then mail them.
- Compose a "chain letter" where all students' individual letters are taped together, forming a long, continuous letter.
- Have students draw a picture showing something they liked about the consultant's visit. Have them mark off a margin at the bottom wherein they can write a sentence describing their picture. Use these pictures to make a classroom bulletin board. This way of giving the consultant immediate feedback on the presentation is important and can help encourage continued contact between Indian consultants and the school.

1.2.2 How should cultural consultants be used in the classroom? (cont.)

- At other times, perhaps weeks or months after the consultant's visit, make it a point to reinforce something or mention something about what they learned when Mr. or Ms. "X" visited the class.
- Invite the consultant to help evaluate his/her own presentation. Indian people need help in understanding school expectations. Having participated in a class lesson, the Indian consultant will have gained new insights into the functioning of the educational process, as well as, the kind of impact an Indian community member can have. Tapping these new insights will help the classroom teacher and the consultant improve the experience and will help encourage future visits.
- Work with the consultant to revise the presentation if necessary. The consultants and teacher should strive to improve the experience and refine the consultant's expertise.

Teachers will encourage community participation by being open and friendly in and out of the school setting.

A resource or consultant directory should be developed and continually updated. By contacting community members, teachers will be able to engage reliable resource people. A strong community recommendation should lend some credibility to a person's qualifications. Involving Indian parents and community in the development of the cultural consultant directory will help publicize the school's commitment to the Indian community and further encourage Indian people to visit the school on a regular basis with a positive purpose.

1.3 CULTURALLY APPROPRIATE CURRICULUM CONTENT

Culturally appropriate curriculum for Indians must reflect the cultures of Indian students and their communities. In this context materials must be authentic, relevant, compatible, complete and unbiased in content. This means that the portrayal of a particular culture is accurate, fair and thorough. It also means that the manner in which the cultural material is presented remains consistent with the overall instructional framework (scope and sequence) and relevant to the goals of instruction.

Because the social studies content area focuses on people of different cultural backgrounds, it is often the only place in the core curriculum where Indian cultures appear. Even within this broad subject area, Indians generally appear only during a unit on state history, a chapter dealing with the pre-westward expansion period, or a short unit on Pilgrims around Thanksgiving time. Even the best intentioned teachers have been guilty of focusing on historical, generalized, stereotypic information about Indian people. Yet, Indian people are continually changing and adapting. Indian people continue in the sometimes painful process of developing their identity. They are experiencing new emotions, gaining new insights and facing new challenges as their self-awareness grows. It is up to schools to use the thinking and talents of Indian people whenever and wherever possible in the classroom. All students, Indian and non-Indian, will benefit.

The preparation to teach sensitively and accurately about Indian cultures should be the joint effort of teacher training institutions, local educational school districts and Indian communities. The specifics of content should always be validated and monitored by Indian people who have been recognized by their communities as cultural authorities.

- 1.3.1 How can materials be analyzed to ensure that they are culturally appropriate and not stereotypic?

Based on the assumption that there are culturally appropriate materials which are available, perhaps one of the first things school district staff should do is to look at what resources they already have on hand and evaluate them to ensure relevancy and accuracy.

Educators often have the difficult task of "undoing the damage." Many children start school with biases. Therefore, it is very important that textbooks do not ratify existing stereotypes or create new ones. Even though textbooks are only one means of transmitting information, they are one of the most important. Their influence is a daily one for millions of students of all ethnic backgrounds.

Initially a review team (or advocacy team mentioned earlier) of teachers, Indian community members and at least one librarian should meet to assess the existing materials available to district personnel. Once these have been identified the team can begin evaluating and organizing them into "good" and "bad" shelves. ("Bad" materials can be used effectively by teachers as excellent tools for what is stereotypic.)

Awareness of some of the existing stereotypes and generalizations, as well as distortions and omissions, is the first step in evaluating educational materials. To assist educators and publishers in developing awareness in the areas of American Indian heritage and culture, as well as contemporary issues facing Indians, some general guidelines have been compiled to be used in evaluating textbooks. These guidelines need not be limited to textbooks, but can be used for any kind of instructional materials used in classrooms.

The guidelines concentrate on three main areas: content, language and illustrations. They may be applied to materials used at all grade levels. In the lower grades, students should be taught that all people are important regardless of their sex, race, ethnic heritage, socioeconomic background or religion. This teaching would give students a basic foundation for dealing with more concrete information in upper grades. Teachers should also encourage students to be flexible and open-minded in their attitudes toward persons different from themselves.

- 1.3.1 How can materials be analyzed to ensure that they are culturally appropriate and not stereotypic? (cont.)

The review team should upgrade its expertise by collecting and using materials such as Unlearning Indian Stereotypes (1977) or Indian Education Guidelines for Evaluating Textbooks from an American Indian Perspective (Antell, 1981), which help specify what kinds of things to look for in stereotypic materials. A questionnaire should be developed (or borrowed) to guide the review team.

The Council on Interracial Books for Children in its pamphlet "10 Quick Ways to Analyze Children's Books for Racism and Sexism" lists the following guidelines for assessing bias, both subtle (covert) or obvious (overt):

- Check the illustrations:
 - Look for stereotypes.
 - Look for tokenism.
 - Look for who's doing what (i.e., minorities depicted in subservient or passive roles).
- Check the story line:
 - What is the standard for success (i.e., Is dominant, "white" society the only ideal presented)?
 - How does resolution of problems occur (i.e. Are minorities seen as "the problem")?
 - What is the role of women?
- Look at the lifestyles.
- Weigh the relationships between people (i.e., Who has the power or takes leadership or makes important decisions?).
- Note the heroes and heroines.
- Consider the effects on a child's self-image (i.e., Are norms established which limit the child's aspirations and self-concepts?).

1.3.1 How can materials be analyzed to ensure that they are culturally appropriate and not stereotypic? (cont.)

- Consider the author or illustrator's background.
- Check out the author's perspective.
- Watch for loaded words (i.e., savage, primitive, conniving, lazy, docile, etc.).
- Look at the copyright date (only very recently, since the late 1960's and early 1970's, has the children's book world even begun to reflect realities of multiracial society).

Some definitions worth review include those listed in Indian Education Guidelines for Evaluating Textbooks from an American Indian Perspective (Antell, 1981). The definitions include:

American Indian	Refers to descendants of the original peoples who inhabited this continent prior to their conquest by Europeans. The guidelines also use the terms Native Americans and Native People. Recommended usage is to refer to a particular people or nation by name (e.g., Chippewa, Blackfeet).
Distortion	Textbooks can twist the meaning of history by slanting their presentation of facts, resulting in a distorted view of history. Distortion can also occur by the omission of information that would alter the viewpoint being presented.
Elitism	Any attitude, action or institutional practice that subordinates people due to their social position, economic class or lifestyle. The belief held by people in power that they are superior to those without power. Snobbishness.

1.3.1 How can materials be analyzed to ensure that they are culturally appropriate and not stereotypic? (cont.)

Ethnocentrism

People often feel their own group's values, culture and standards are superior to all others. They develop a perspective that judges other people's culture and customs as inferior to their own. Authors, historians and students can try to develop an understanding of other viewpoints, values and customs and recognize that all have legitimacy on their own terms.

Judging other cultures by the standards of one's own culture is ethnocentric.

Myth

A myth is an ill-founded belief that is perpetuated in the face of contrary facts. Textbooks frequently perpetuate myths which are not based in fact.

Omission

One way of distorting history and maintaining myths is to omit certain information and viewpoints that do not support the author's views. Such omissions distort a reader's understanding of events.

Perspective

All textbooks reflect consciously or unconsciously the interpretations of their authors. Authors usually present information from the experiences and viewpoints of certain groups and ignore the experiences and viewpoints of other groups. While no book can be totally "objective," it is especially important for history textbooks to view an event from the varying perspectives of the groups involved; otherwise students will achieve only a partial understanding of the event itself.

1.3.1 How can materials be analyzed to ensure that they are culturally appropriate and not stereotypic? (cont.)

Prejudice

An attitude, opinion or feeling formed without adequate prior knowledge, thought or reason. Prejudice can be prejudgment for or against any person, group, sex or object.

Racism

Race prejudice plus the back-up of institutional power, used to the advantage of one race and the disadvantage of other races. The critical concept differentiating racism from prejudice is "the back-up of institutional power." Racism is any attitude, action or institutional practice -- backed up by institutional power -- which subordinates people because of their race.

Stereotype

An untruth or oversimplification about the traits and behaviors common to an entire people is a stereotype. The stereotype is applied to each member of the group, without regard to that person's individual character.

Authors, like other people, often believe stereotypes common within their own culture. Such stereotypes then distort what they report about particular groups of people.

Many Indian organizations have already reviewed materials and have provided guides which may be useful at the local level. The Oregon Indian Education Association (OIEA) reviews textbooks regularly and makes recommendations to Oregon's Textbook Adoption Committee. Some of the questions asked by Oregon Indian Textbook Review Project (1979) include:

- Does the Teacher's Guide suggest strategies for a variety of learning styles?
- Would this material help the Native American identify with and be proud of his/her heritage?

1.3.1 How can materials be analyzed to ensure that they are culturally appropriate and not stereotypic? (cont.)

- Would the material encourage a negative image of the Native American for the non-Indian reader? (i.e., Use of loaded words like savage, primitive, etc.)
- Are both sides of the issue, event or problem presented?
- Are there any important facts omitted?
- Is the American Indian stereotyped in this materials through illustrations or through wording?
- Are the contributions of Americans Indians to Western civilization given rightful and accurate representation?
- Does the text present material in a variety of ways, addressing as many learning styles as possible.
- Considering the time period or setting of this material, do the illustrations or situations authenticate the Indian ways of life?
- Does the material perpetuate myths about the American Indian? (i.e., All Indians are drunks or noble savages, or work well with their hands, etc.)
- Does the author appear to be biased against American Indian persons? In what ways?
- Is the author qualified to write a book dealing with the American Indian? What is the author's background related to the content of the text?
- Is this material one of literary quality? (i.e., content, complexity, vocabulary, etc.)
- Could this material be used in a school classroom or library to increase the awareness and understanding of American Indian people?

1.3.1 How can materials be analyzed to ensure that they are culturally appropriate and not stereotypic? (cont.)

- Does the text explain that the first discoverers of America were those Native people whom Columbus described improperly as "Indians?"
- Is the data contained in the text accurate? From Textbooks and the American Indian (Costo, 1970) comes the following statement:

Everyone has the right to their opinion, a person has the right to be wrong. But a textbook has no right to be wrong, or to evade, distort, falsify history, or insult or malign a whole race of people. There is a difference between a book used for general readership and one accepted for classroom use. In the first case, the individual has a choice, and this choice must be protected. The student has no choice. He is compelled to study from an approved text, and in this case, we must insist on truth, accuracy and objectivity.

Educators must not chance using materials that will degrade a student's ethnic heritage, or use materials that are inaccurate, unfair, or would perpetuate negative generalizations. Materials that confuse or mislead young people should not be used. Such materials encourage prejudiced attitudes that contribute to biases and misunderstandings about different peoples. This potential to foster prejudice is inconsistent with a healthy learning environment.

The greatest distance between people is not geographical, it is cultural. Textbooks are one of the means of bridging the space between American Indians and other ethnic groups. Publishers and educators have an obligation to all students. Textbooks must be written and illustrated so that they accurately reflect the cultural diversity of this country, and they must also provide a positive model for the concepts and attitudes of all students. The lack of cross-cultural understanding often leads to misunderstandings that can turn into generalizations and result in stereotypes and produce unnecessary and destructive cultural friction.

- Does the textbook faithfully describe the culture and lifeways of the American Indians at that time in history when the Europeans first came in contact with them?

1.3.1 How can materials be analyzed to ensure that they are culturally appropriate and not stereotypic? (cont.)

- Is the culture of the Indian described as a process, so that his social system and lifeways are seen as a developmental process rather than a static one?
- Are the contributions of the Indians to the nation and world described?
- Does the textbook accurately describe the special position of the American Indian in the history of the United States of America--socially, economically and politically?
- Does the textbook describe the religions, philosophies and contributions of thought of the American Indian?
- Do the goals and objectives of the text represent the goals and objectives of the overall curriculum?
- Is the material attractive and professionally done?
- Does the text show the diversity in American Indian cultures (religions, philosophies, etc.)?
- Are the values reinforced throughout the text consistent with those of the child's home and community?
- Does the textbook accurately describe the life and situation of the American Indian in the world of today?
- Does the textbook adequately and accurately describe the life and situation of Indians?

1.3.2 What are some guidelines for choosing the content of culturally appropriate curriculum?

The following guidelines were chosen to prevent teachers from teaching stereotypic lessons about Indian culture. The usual approach is to introduce students to Indian people using geographic regional groupings, emphasizing historical culture and providing a variety of material objects (i.e. baskets, beadwork, totem poles, etc.) for students to touch and examine. Though this approach is probably better than nothing, it tends to create stereotypes about Indians; i.e., they are not seen as contemporary, multifaceted human beings. Therefore some alternatives are suggested to change the emphasis of cultural lessons.

Some guidelines to use when deciding what content information is culturally appropriate for Indian students are:

- Concentrate on the contemporary Indian and community rather than historical facts. Historical information is important, but it has been overemphasized. Simply reverse the focus: contemporary first.
- Focus on the tribal group nearest the school. An understanding of the local Indian community will give a better perspective on generalizations made about Indians regionally and nationally. If many tribes are represented in one classroom, it is still better to begin with one tribe which is close to the school community or one of which a student is a member, than it is to begin talking about Indians in generalizations, as if they fit into one homogeneous group. The diversity of tribal groups should be emphasized whenever possible.
- Attempt to deal with real life, including controversial issues. It is more valuable for students to discuss some of the fishing rights issues, trust responsibility, drug and alcohol abuse and health issues, than it is for students to only examine artifacts or only visit a museum. Invite Indian and non-Indian people into the classroom to present all sides of an issue.
- Concentrate more on the processes of Indian life, rather than the products. When children are given only the end products of things without having experienced the process, they don't learn about the skills and knowledge that make up the content for those products. Social relationships and value systems are more appropriate reflections of culture than physical artifacts.

1.3.2 What are some guidelines for choosing the content of culturally appropriate curriculum? (cont.)

A problem directly related to the confusion of the native past and present is the misguided emphasis upon visible material. Undoubtedly, an exhibition of glistening quills, glossy beads, colorful feathers and beautiful Native costumes is appealing and exciting to children. One can certainly understand why teachers have been prone to teach "Indian culture" in such a limited fashion. But this selective treatment of "culture" negates a wealth of intangibles that are a vital and integral part of any culture. It is neither fair nor intellectually honest to fragment anyone's heritage or culture into unrecognizable bits and pieces. We must seek to be holistic in our teaching. (LaRoque, 1975).

All the elements of traditional life contributed in making a complete Indian in the old days. The rituals of fasting, spirit quests, give-aways, and feasts all taught things that cannot simply be summed up and poured into a child's ear the way conventional education pours in arithmetic. They are all processes of learning. The skills learned in beadwork, tanning hides, and traditional fishing all teach patience as well as physical coordination. They developed a special relationship between the student and instructor. They taught appreciation for the materials, and developed an understanding of man's dependence on nature. To teach a child the relationship between human and forest, carver and wood, human and water, human and fish, is what is important, and not testing a child on knowing what kind of wood was used or how long canoes were. Beadwork, weaving, and basketmaking all teach a way of seeing the world in a different way, of being able to visualize what does not yet exist, learning to see how patterns can be made or taken away to build something that can be recognized or understood. (Tafoya, 1983)

- Ensure that the Indian community nearest the school provides input into what is taught.
- Be creative. New ideas and new approaches are all around us. Creativity is a matter of opening ourselves to possibilities. Cultural content can be adapted into all subject areas with a commitment to try something new.

The key to choosing what to teach involves trying to create a balance between the above-mentioned areas. Certainly, history gives us perspective on contemporary issues, but unfortunately this information has been overdone.

1.3.3 With all the available resources, how can I ensure that culturally appropriate curriculum is high in quality?

First, what is meant by quality? Culturally appropriate curriculum materials need to be written in a manner that is appropriate to the grade level for which they are intended.

Culturally appropriate curriculum must also have specific goals and objectives, as well as teacher information, methodologies and evaluation suggestions.

Culturally appropriate curriculum is high in quality when it is authentic, relevant, compatible, complete and unbiased in content. Having a thorough knowledge about specific cultural concepts will require at least some individual teacher time and commitment which is essential to fair and accurate cultural presentations. The Indian community is a valuable resource for providing the knowledge and skill which a teacher may lack.

Culturally appropriate curriculum must be integrated with the core content subjects mandated by the total district curriculum.

As mentioned earlier, culturally appropriate Indian curriculum must take into account the contemporary Indian person and not deal only in the historical. Students should be exposed to realistic contemporary and often controversial issues. Check with the Indian community to help determine what is appropriate and necessary.

Secondly, how can quality be achieved? A teacher can ensure that content is relevant by evaluating both the students and materials continuously. The previous two sections described how materials may be evaluated. Teachers must be guided by the notion that they are teaching to specific student needs; they are not just teaching subjects. Inviting questions and comments from students will help focus and refocus instruction, but teachers must convey to others that they are open to those questions and comments, and ultimately, to change.

Authenticate and reauthenticate materials with the Indian community.

- 1.3.3 With all the available resources, how can I ensure that culturally appropriate curriculum is high in quality? (cont.)

Utilize tribal leaders who represent good role models for students as resource people. They can help serve as role models for students, as well as cultural experts. (See section 1.2.2 "How should cultural consultants be involved in the classroom?") Be as specific as possible (i.e., How does a tribal member get elected to the tribal council? What was your life like and how did you gain experience?)

Pilot test any new materials in the classroom. Solicit feedback from community and observe students using materials before adopting use on a regular basis. (See 1.5.2 "How can students be involved with culturally appropriate curriculum?")

All teachers must be aware of how stereotyping occurs before they can work to prevent or undo it. Unlearning Indian Stereotypes (1977), produced by the Council on Interracial Books for Children, is an excellent place to begin.

An additional resource which may help teachers locate the most contemporary information may be obtained through Educational Resources Information Center (ERIC), or more specifically from How to Search ERIC for American Indian Materials (Sandoval, 1979).

Culturally appropriate curriculum, as mentioned in the introduction, is high in quality when it takes into account all the elements of effective teaching practices: (See Effective Teaching Practices in Indian Education: A Teachers Monograph (Pepper, 1985) for more detail.)

1.4 CULTURALLY APPROPRIATE INSTRUCTIONAL TECHNIQUES

To be culturally appropriate, instructional techniques or methods should consider the sensitivity, empathy, relevance and effectiveness with which a lesson is taught. This means that a teacher understands the culture of the students and understands the underlying value systems. Further, it requires that the learning environment be organized in a fashion most appropriate for the unique characteristics of the students.

Instruction for Indian students should be presented in a manner appropriate to these students' learning styles. A teacher should incorporate a variety of assessment tools, materials and methods so that the curriculum is appealing to a variety of student levels and learning styles. There are many methods available. Since a great deal of this information is described in detail in the Effective Practices in Indian Education: A Teacher's Monograph (Pepper, 1985), only key points will be repeated here. Much of this text was written by Floy Pepper and highlights the research related to the learning styles of Indian students and what teachers should do to better instruct them in the classroom.

1.4.1 What are instructional techniques which work well with Indian students?

Recent research studying classroom behaviors of teachers whose students achieve more than would be predicted based on those students' pretest scores, socioeconomic status, and handicaps, has focused on what these teachers do that is special. What do they do that enables their students to learn more than other students in other classrooms? In examining instructional programs and the teacher behaviors they require or imply, three main approaches to instruction have been identified.

The direct instruction approach comes from the premise that basic skills should be taught directly through structured, teacher-initiated activities which involve considerable drill, practice and a high level of teacher-student interaction. The foundation for effective direct instruction rests on teaching the customary grade level skill objectives to the entire class, with the expectation that all students will reach or exceed a stated performance standard. Due to differences in skill levels, some students will need more time and corrective instruction than others. Personalized help is given in practice, feedback and reinstruction. Although students may help each other, it is the teacher who directs, structures and paces the learning and maintains time management principles. Program content is tied directly to skill development, especially in reading, language arts and mathematics.

The discovery learning approach or indirect teaching comes from the conviction that children will develop basic academic skills, creativity, and self-esteem if they learn inductively--to discover rules, facts and underlying principles from guided exposure to and experience with language, numbers, and games. The discovery learning approach uses activities which help children learn by inference through many guided contacts with program content. Indirect teaching consists of soliciting the opinions or ideas of students and applying or enlarging on those opinions or ideas, praising or encouraging the participation of students or clarifying and accepting their feelings.

The cooperative learning approach comes from the belief that when students work together to maximize each other's achievements, positive relationships and a climate of acceptance are promoted among students, while contributing to the solution of a socialization crisis. In the cooperative learning approach lessons are structured cooperatively so students experience working together to accomplish shared goals.

1.4.1 What are instructional techniques which work well with Indian students? (cont.)

Students in small groups are instructed to learn the assigned materials and to make sure that all other group members learn by discussing the material with each other, helping one another understand the content and encouraging each other. Cooperative learning groups contain low, medium and high ability students to promote discussion, peer teaching and justification of answers (Johnson, Johnson, Holubec and Roy, 1984).

When teaching Indian children, consider the way in which most Indian children learn. Indian students can benefit from some direct instruction approach, but they respond better and feel more comfortable with indirect questioning techniques, cooperative learning groups and other methods which allow them to make connections and discover the underlying principles of the learning material presented to them. However, the indirect method will take students longer to learn a basic skill or concept.

The following research-based guidelines can help teachers of Indian students to facilitate learning:

- Effectively organize and prepare lessons so classroom routine flows smoothly from one activity to another. Have activities, assignments, and materials ready when students arrive.
- Give clear, precise and specific written and oral instructions.
- Provide sufficient time for mastery of each learning "plateau."
- Plan interesting lessons and relate them to the Indian students' lives. When lessons require passive learning, they should be short and interesting. At other times lessons can be stimulating and active, and Indian students can become emotionally involved in their own learning.
- Scan the classroom to be aware of potential difficulty, anticipate Indian student needs, physically arranging the classroom to minimize boredom and restlessness.
- Provide experiential learning opportunities. Skill in analyzing their environment has an impact upon Indian student motivation and behavior. Teach more than basic facts.

1.4.1 What are instructional techniques which work well with Indian students? (cont.)

- Use cooperative learning groups to build and maintain constructive relationships and to increase achievement.
- Use higher level cognitive skills, incorporating Indian students' feelings and relating materials to the students' lives. This practice can greatly reduce the incidence of misbehavior.
- Get responses from students, react to those responses, and attempt to get a response from each child.
- Monitor students' seatwork systematically, giving immediate corrective feedback, checking student comprehension and modeling good communication skills. These activities enhance the learning environment, motivate the student to attain the highest potential and become more self-directed.
- Show encouragement and patience in feedback; use sustaining feedback, which involves the teacher staying with the student and rewording/simplifying the question until the child succeeds.
- Clearly state objectives which are attainable at the Indian student's success level.
- Frequently check student comprehension.
- Set high standards for learning. Students need to know they are expected to meet standards.
- Reteach concepts and lesson content until students demonstrate they have learned.
- Organize and make easily available a wide range of resources for learning.
- Accept both the intellectual and the emotional expressions of students. Remain alert to the expressions indicative of deep or strong feelings.
- Write instructions on the board when appropriate.

1.4.1 What are instructional techniques which work well with Indian students. (cont.)

The notion that teachers are teaching to student needs -- not just teaching a subject -- should be a guide for instruction. Teachers should show high expectations for student achievement and behavior.

Kleinfeld (1972) lists teacher behaviors which are effective with Indian and Alaska Native students:

- smiling, especially when student is under stress
- close personal distance between teacher and student
- teacher at same physical level as student, (e.g., both sitting down)
- much touching (For male teachers, a gentle punch on the arm serves same function.)
- if a student called on doesn't respond, the teacher says, "We'll come back to you," demonstrating high warmth and demandingness
- demands are made after a personal relationship has developed
- positive reinforcement of good behavior
- with an incorrect answer, the teacher changes the question to fit the answer
- indirect criticism, gentle teaching, joshing and joking
- avoid a direct stare which connotes harsh criticism to these students

Learning styles summarized by Pepper (1985) indicates the following:

Learning style is the foundation of a truly modern approach to education. Learning style diagnosis helps educators to analyze, motivate, and assist students. There is widespread agreement supporting the existence of individual differences, although learning style researchers often define learning style differently.

Research shows when youngsters are taught through materials or strategies that complement their styles, students show:

- increased academic achievement
- improved attitudes toward school
- reduced numbers of discipline problems

When instructional materials are matched correctly to the students' identified style, significant academic gains are made. However, when materials and styles are mismatched, achievement falls.

1.4.1

What are effective instructional techniques which work well with Indian students? (cont.)

Style comprises a combination of environmental, emotional, sociological, physical and psychological elements that permit individuals to receive, store and use knowledge or abilities (Dunn, 1983). Most people have between six and fourteen elements affecting them strongly; some have more. Teachers can gain useful information by carefully observing their students and asking them for information concerning their learning styles. Some students know their own learning style and some don't. Others are aware of only part of their style, their positive and negative properties.

Other researchers may define learning style in terms of those educational conditions under which students are more likely to learn and describe the amount of structure individuals require. Researchers do not agree on instructional strategies. Ramirez and Castaneda (1974) advocate teaching of students through their weaker characteristics. Dunn believes that students should be taught through their strengths.

There is no absolute Indian learning style. However, a wide variety of individual differences have been identified. These individual differences and the information discussed in this presentation can be viewed as tendencies.

Research has shown that to be the most compatible with a large number of Indian students' learning style, instruction should take into account the following:

- Use an informal design which allows varied seating patterns (i.e., sitting on the floor, lounging on a chair or carpeting, lying prone, etc.).
- Motivate by providing frequent positive feedback and praise and reward success.
- Allow for pairs or small teams to work together. Allow for many group projects rather than individual assignments and students will develop positive group interaction skills.

1.4.1 What are the effective instructional techniques which work well with Indian students? (cont.)

- Incorporate many manipulative activities which rely heavily on visual, as well as tactile/kinesthetic senses. Based on her research, Bland (1975) states that

...visual perception and recall is the primary factor in the cognition of Indian children studied... (and) determines their learning style. Current school curricula may require students to perform school tasks based on their cognitive weaknesses, not strengths.

Several authors relate this visual learning style to the learning style of the Indian students' own cultures which they have learned and used prior to coming to school. Wyatt (1978) describes the Indian "community learning style" as being the observance of a process, followed by practice of the process, with a minimum of verbal interchange, also noting that this learning usually takes place during longer time periods than the typical school lesson. She contrasts this with the school learning style of talk and questioning. Similarly, Bland notes that, at home, Indian children learn via observation and self-directed exploration and experience, largely unsupervised by adults--contrasting this with the typical teacher-directed learning mode of most schools. Recommendations for teachers include:

- Demonstrate the skill to be learned. As a rule, Indian students learn faster when the teaching style uses the concrete approach and moves to the abstract - from practice to theory. Most schools follow the European-American model from theory to practice. The best learning and study approach for most Indian children is see and do, or observe and imitate a practical application of skills.
- Provide for mobility through scheduled activities.
- Present the whole picture of things rather than isolating skills solely as small segments. Traditionally, Indian education focused on processes, rather than tangibles of culture. Education was (and is) experience based, and as such, holistic in nature. All of the skills, behaviors and attitudes that go into the construction of a knife, for example, are important, not the knife itself.
- Provide activities which are experiential in nature.

1.4.1 What are effective instructional techniques which work well with Indian students? (cont.)

- Allow for nonverbal communication opportunities. Indian children are often not well-developed in initiating verbal communication with people outside their culture.

Pepper (1985) states:

Research shows students achieve more when taught using their learning style. Our premise is this: Are we not forcing Indian students into another stereotypic stance? Perhaps, what is needed is:

- to teach to their learning styles when presenting new concepts.
- when new concepts are learned and students are comfortable with the concept, present it in a different learning style.
- present lessons in the Indian child's learning style at least 65 percent to 75 percent of the time.
- present lessons in different learning styles at least 25 percent to 35 percent of the time so the Indian student will not only learn, but continues to grow and stretch.
- present learning activities and tests in the preferred learning style and in a different learning style.
- to have a repertoire of different teaching strategies for different subject areas.

An approach such as this encourages students to engage in a variety of kinds of activities and gives their students opportunities to explore and strengthen behaviors and activities they might otherwise avoid. For the Indian student, there is life outside and after the classroom. It is the teachers responsibility to prepare students to be able to cope in various situations. Too often, Indian students make normal or above normal academic gains while attending a "sheltered" school, only to fail once they leave that situation.

1.4.1 What are effective instructional techniques which work well with Indian students? (cont.)

Students usually have skills in learning styles other than their dominant style, and these need to be encouraged to keep from locking Indian students into a rigid pattern. It is important to avoid the trap of believing that "this way is the only way," and instead to remain flexible. By so doing, teachers will be preparing Indian students for success wherever they find themselves in the future. They will be teaching students to live in a bicultural world with bicultural successes.

When seen this way, the classroom changes to a place where individual differences among students becomes an incentive for teachers to provide a rich variety of lessons, teaching strategies, learning activities and testing challenges. This variety not only enhances the equity of the instructional setting, but enriches the thought processes and learning styles of all students.

In addition to being aware of the dynamics of the Indian student learning style:

- Capitalize on peer pressure in a positive way. Teachers should promote maximum participation of students in planned activities. If all students are expected to participate, peer pressure will work to encourage reluctant students to become more involved.
- Standardize and repeat activities annually or periodically. This helps to build a tradition where expectations of students are clear and can be anticipated (e.g., a speech contest in which everyone must participate).
- Reward groups for an individual's success. Allow other students to share in the positive gains of each individual. Use group norms to help regulate positive involvement. Allow for many group projects rather than individual assignments and give students decision making power (e.g., let students assign who should play characters in a play).
- Attempt to be sensitive to the use of Native languages. When new and unfamiliar words appear in the materials, make an honest attempt to pronounce the word correctly.

1.4.1 What are effective instructional techniques which work well with Indian students? (cont.)

- Ask more process questions and fewer recall questions and spend more time listening to the students' judgements and saying nothing. Due to the teachers' nondirectiveness, students would control the length and the quality of time spent making their own judgements and changing their mind. The more Indian students have time to think, the clearer their thinking will be, and the more opportunities they will have to think about another students' argument. In this method, the pace would be slower, but the students would be able to see how concepts are related to each other. The process question method teaches thinking for oneself, as well as thinking about what other people say and allows for showing everyone respect and the courtesy of attentive listening.

1.5 COMMUNITY AND STUDENT INVOLVEMENT IN CULTURALLY APPROPRIATE CURRICULUM USE

One of the main tasks of a formal educational system should be to reinforce the value system of the child's home and the child's community (with input from that community). A school is there to teach children the things that cannot be taught at home. Unfortunately, too many Indian communities are not adequately represented when it comes to school planning and operations, let alone in the curriculum materials which the school system chooses to use. The message of culturally appropriate curriculum for the Indian community should be that the school values the Indian community and their contributions. The community is not cutting their children off from their own values and culture by sending their children to school when that school uses culturally appropriate curriculum.

The Community

Since historically the educational system was an institution imposed on Indian people, it may have to assume a leadership role in reaching out to the community to convey a sincere interest in the contributions the Indian community can make. Too often an Indian parent visiting the school is made to feel that most of the school staff are too busy. On the other hand, school staff tend to feel that someone will take care of the parents. Yet, few take the initiative. As a result, Indian parents may be neglected and eventually shy away from school. They get a feeling that they are not really wanted or that they are imposing. Many parents feel lost. Some even feel hostile, perhaps due to some negative personal experiences. Yet when parents are welcomed into a school building, they will respond appreciatively to the effort put forth on their behalf. Much goodwill can result from making a parent feel wanted.

Ultimately, Indian community involvement is an essential element in implementing programs for Indian students, for there is a great deal that the community has to offer the school system. Educators all recognize the family as an influential factor in the growth and development of the child. Teachers and parents should be viewed as partners in helping the child reach maximum potential. Indian parents can be involved meaningfully in so many ways: through joint decision making, in improved school-community relations, as allies in problem solving and, most importantly, as part of a comprehensive service delivery system. Schools need their participation in program activities in a variety of roles. These roles include the teacher, curriculum developer, assessor of student skills, evaluator and many others (see Part IV "Effective Parent and Community Involvement Practices" of the Effective Practices in Indian Education: A Teacher's Monograph (Pepper, 1985)). The suggestions for community involvement in this document relate specifically to how community members can become involved with culturally appropriate curriculum use.

All parents should be involved in the educational process of their children in the following manner:

- They should be given the opportunity to express what they feel their children need in terms of an educational program.
- They should be given the opportunity to gain assurance that their concerns are reflected in the objectives of the program.
- If their concerns are not reflected, then parents should have the opportunity to know why they are not.
- They should be given the opportunity to be aware of the progress of the program.
- They should be allowed the option of volunteering their skills in such areas as story telling, listening to a child read, or duplicating materials for the teacher -- which are only a few of the areas in which parents can be of help.

The Student

In addition describing how community and parental support for culturally appropriate curriculum may be utilized, this section will also discuss the need for student support of and involvement in a culturally appropriate curriculum. Students need to feel their needs are being met. Too often Indian students are not actively involved in the regular school program. Culturally appropriate curriculum can help bridge the gap between the community of the student and school activities in which the student must learn to take part.

The Indian learner characteristics dictate that the techniques and cultural appropriateness of the content differ for the population being served. Culturally appropriate instructional resources include those designed to meet the specific educational and culturally related academic needs of Indian students and those designed to enhance cultural understanding and appreciation among Indian and non-Indian students alike.

For Indian students the message of culturally appropriate curriculum should be that learning to read, write, spell and do math problems is not just associated with school. It has something to do with those traditional values parents and grandparents talk about. Learning to read, write, spell and do math computations must be made meaningful for the Indian learner in a contemporary world. School can help relate all people to their past and their culture, and while its main emphasis is on the western culture associated with modern life, it can help all groups to find out about their culture.

1.5.1 How can the Indian community be actively involved in the use of culturally appropriate curriculum?

The total school staff must take an active role in promoting community involvement in the classroom. Each teacher needs to establish trust within the community by showing a personal sincerity and commitment to the well-being of Indian students. To do this a teacher must:

- develop good public relations skills. A teacher can utilize the media to notify the entire community of school and Indian activities such as plays, potlucks, Pow Wows, etc.. A teacher can also send notices to parents about activities through students to encourage parents to become a part of the school.
- promote the positive aspects of the curricular program within the community. Encourage word-of-mouth sharing of program information, especially successful materials and resources.
- demonstrate to the community how basic skills can be taught using Indian cultural concepts.

The school administration should insist on establishing and promoting a continuous process for involvement of both community and school staff, both in the development and the use of culturally appropriate curriculum. Some considerations include:

- going to the community to determine their needs and desires. Define the community first. Who are the members? Who are their representatives? Once the community has been defined, administer a survey, hold an open public meeting, arrange a discussion with elected leadership or combine all these and others. This is a needs assessment.
- using the knowledge of the community members as primary resources for curriculum content. Always let resource people see how you have used their information.

1.5.1 How can the Indian community be actively involved in the use of culturally appropriate curriculum? (cont.)

- conducting an ongoing review of the total curriculum. This can be done through a committee which meets regularly with staff, sets priorities and reviews progress. Encourage people to emphasize the positive aspects, as well as those in need of change. This committee should be representative of and accountable to the Indian community, although educators can make valuable contributions to this committee. School staff needs to describe how materials will fit in instructional programs. If there are any revisions or suggestions by school staff, those must be verified by the Indian community. Consensus must be reached by both groups before materials become useable. Community opinion must be respected by school personnel.
- training the Indian community. The committee may require some training on what curriculum is and how it works. They may review curriculum materials already being used in the schools as well as develop new materials.
- having the Indian community sanction completed curriculum. If the Indian community has an official body, such as a Tribal Council, Indian School Board, etc., they should be able to approve products and give their official recognition. The Indian community needs to authenticate materials.

School staff should be encouraged to meet with parents and community members outside the school setting. It is important to be aware of community protocol, however. Prior to home visits or special requests of parents and community, some investigating would be appropriate. Teacher investigations may reveal some of the following:

- Elders need to be approached in a proper manner. In some tribes, only certain members can teach specific things.
- Specific customs and mores may be different for different tribes. It is important to identify differing conventions regarding the meeting of sexes. Become aware of variations in daily rituals and such common social behavior as greetings--both verbal and physical.

1.5.1 How can the Indian community be actively involved in the use of culturally appropriate curriculum? (cont.)

- Various social events which are important and require specific acts and amenities, such as gift giving, visiting, marriage rites and funeral behavior.
- Religious and particular holidays may be observed differently. Non-Indian school personnel need to wait until good rapport has been established before attempting to attend religious celebrations or family gatherings. Some events will not encourage non-Indian participation at all.
- Tribal artifacts and symbols may require special understanding.
- There may be conventions regarding physical adornment which require additional explanation (e.g., eagle feathers are special and not to be worn without permission in many tribes).
- There may be a need to compile for personal use and information:
 - a booklet on historic and contemporary aspects of the tribe(s)
 - a tribal fact sheet including information on tribal leaders, economy, climate, political organization and major celebrations

Involve Indian parents in the development of a resource directory of both materials and people. Obtain reliable resource people by consulting many community members. A strong community recommendation should lend some credibility to a person's qualifications.

Hire Indian resource people when possible. It is important to recognize the expertise which Indian people possess and be willing to pay for it.

Utilize tribal leaders as resource people to serve as role models for students. (See section 1.2.2 "How should cultural consultants be involved in the classroom".)

1.5.1 How can the Indian community be actively involved in the use of culturally appropriate curriculum? (cont.)

Indian community members and parents, specifically, may be involved with the culturally appropriate curriculum in the classroom by:

- helping the teacher organize a specific lesson or planning an entire unit of instruction.
- teaching specifics about personal background or tribal culture.
- telling tribal stories.
- assisting with the handling of instructional materials (i.e., duplicating, filing, correcting student work, guiding student discussions, etc.).
- locating and contacting Indian resources, both human and material.
- supervising student's culturally related projects or independent work.
- tutoring individuals or working with small groups.
- guiding student field trips to visit cultural sites of interest.
- sharing community protocol and values with school staff.
- researching cultural concepts for the teacher.

1.5.2 How can students become involved with culturally appropriate curriculum?

Invite students to evaluate culturally appropriate curriculum. Doing this will tell them that their opinions are valuable to the teacher. Observe students using materials. Evaluate both students and materials continuously. Teachers should be sensitive to nonverbal clues as well as verbal ones. When students feel they are understood and appreciated, they will be more likely to commit more unsolicited personal time and effort.

Students are always a valuable source of information about how adequate the curriculum is. The following questions related to culturally appropriate curriculum might be asked of the students:

- Do you believe the goals and objectives of this class are important and worthwhile to you?
- Are the materials we use interesting, usable, and in ample supply?
- Is the content of this unit (or course) important, understandable, and worthwhile to you now? Will it be useful to you in the future?
- Are the activities we engage in helpful to you in achieving the goals and objectives of this course? Are they interesting and stimulating or boring and repetitive?
- Am I able to facilitate your learning by what I do when I teach? What teaching strategies help you learn best?
 - lecture
 - discussion
 - roleplay
 - simulations
 - media presentations
 - assignments from the text
 - small group sessions
- What forms of evaluation do you think would be more useful to you (i.e., self-evaluation, group evaluations, or teacher evaluation) for projects? How do you feel when you have to take tests often?

1.5.2 How can students
become involved with
culturally
appropriate
curriculum? (cont.)

- How do you like the group you currently are working with? Do you think you were placed fairly for instructional purposes? Do you prefer working as a class, in small groups, or individually?
- Do you believe you are using your time wisely in this class? Would you like more time for independent work on your interests? Would you like to have our class time shortened or extended?
- Do you like the physical arrangement of our classroom? Would desks or tables and chairs better facilitate our work? Is the space we have available adequate for our classroom activities?

Indian students should not be singled out as cultural experts. Don't assume an Indian child is an expert on Indian culture in general or the child's individual tribal culture. Being a part of a culture does not mean an individual is an expert and will be able to verbalize their knowledge in front of others. Often students themselves are misinformed about cultural information, and it is not appropriate to put them on the spot in front of their peers. Or, some students who know about their tribal background may not know whether to answer or not. They may have been cautioned not to give away "cultural secrets". Encourage student participation, but do not demand it.

Further, students can provide valuable feedback on the content of culturally appropriate curriculum. Survey students to determine their interest level. Ask them what they want to know. Invite comments from students. Be open to change and convey that to students.

One way of making the instruction appropriate to the individual learner at least in the reading and language arts content areas is to use the language experience approach.

Learning to read, write and spell must be made meaningful to the individual learners in their lives. Reading, writing, spelling and grammar must be taught in the context of the student's own writing, and that writing should be based upon personal experiences, things that the students knows and things that are important to him/her. By approaching language skills in this manner, instruction becomes culturally appropriate for the individual.

1.5.2 How can students become involved with culturally appropriate curriculum? (cont.)

Involving Indian students in school is an important objective for culturally appropriate curriculum. Techniques which will encourage Indian students to participate actively in school should become a regular part of the school curriculum, such as:

- Present well-defined tasks where expectations are understood.
- Express faith in student abilities to accomplish each task and be available to support them when needed.
- Give all students a chance to be used as a role model. Provide leadership training. Define leadership responsibilities and give students chances to fulfill responsibilities.
- Promote maximum participation of students in planned activities. If all students are expected to participate, peer pressure will work to encourage reluctant students to become more involved. Standardize and repeat activities annually or periodically. Build a tradition so that expectations of students are clear and anticipated.
- Praise and reward success. Help students set realistic personal goals and evaluate their own successes.
- Assign students independent projects to work on and provide direction where appropriate.
- Encourage and promote the participation in extra-curricular activities, such as tribal dancing, presentations for parents, etc. Recognize these culturally traditional activities by including them in the school setting.

1.6 TEACHER INSERVICE

The impact of culturally appropriate curriculum can be significant in terms of promoting high student interest, improving student attitudes toward school, increasing student academic gains and providing greater student and community participation in school activities. The amount of impact, however, depends upon teacher and school commitment. Culturally appropriate curriculum can make it easier for educational staff to become knowledgeable about and sensitive to Indian student needs, but if teachers will not use the curriculum and use it regularly, the results will be negligible.

A thorough and continuous teacher inservice program must become an integral part of culturally appropriate curriculum. It must be systematic, and it must be endorsed and supported by school district administration and the Indian community. The inservice for culturally appropriate curriculum must be developed and instituted with a sensitivity for the following factors:

- Teachers (and, in fact, people in general) may resent being told they are inadequate and need to change.
- Teachers may be reluctant to try something new, unless they can be convinced there are benefits for it.
- Teachers are busy individuals who are required to cover specified amounts of content in numerous subject areas every year.
- Schools enrolling Indian students continue to have a high teacher turnover rate which drastically affects the continuity of instruction delivered to students.
- Even the motivated teacher may have deficits in awareness and knowledge when it comes to teaching about another culture.

Given these factors, a culturally appropriate curriculum inservice for teachers and administrators should:

- facilitate understanding and communication between the curriculum developer and the curriculum user. The interaction is vital to establishing a working relationship between teacher and curriculum, teacher and developer and ultimately teacher and Indian student.
- provide a forum where specific teacher concerns about culture-related issues may be addressed and a resource network established which will support a teacher who may need additional help later.
- increase teacher motivation and the probability for success. Once a teacher knows what the curriculum looks like, understands what it can do for students and feels comfortable with how to use it, the likelihood of proper and frequent use is increased.

- provide for staff development which is tailored to the issues and needs of Indian students, as well as the individual teacher. Teacher sensitivity, knowledge and skills can be developed and refined. The inservice for use of culturally appropriate curriculum should be tied to a personal growth plan for each staff member.

When developing a culturally appropriate staff inservice, the following identified "Fifteen Best Practices in Inservice Education" should be considered, (Hutson, 1979).

1. Decision-making should proceed as an authentic collaboration of inservice clients, providers and relevant constituencies.

Corollary: Decision-making should involve all those affected by inservice decisions and be as close to their situations as possible.

Corollary: Decision-making should represent the shared interests of agencies and major interest groups.

2. The incentives for participating in inservice programs should emphasize intrinsic professional rewards.

Corollary: There should not be disincentives-inconvenient times or locations or other factors that would penalize participation.

3. Inservice programs should be explicitly supported at the outset by district and building administrators.

4. Outside agencies/consultants may be helpful in supportive roles.

Corollary: Outside agencies/consultants should offer neither too much nor too little help.

5. The implementation strategy should include continual professional growth activities and the local development of materials, within a framework of collaborative planning by participants.

6. The design of inservice programs should be complex and ambitious.

7. Inservice programs should be planned in response to assessed needs.

Corollary: The interests and strengths of participants should also be assessed.

8. Inservice trainers should be competent.

Corollary: Each person is often her/his own most competent trainer.

9. The school site should be the locus of inservice activities.
10. The evaluation of inservice should be a collaborative venture whose primary purpose is to assist with planning and implementing programs.
11. The content of inservice should be derived from assessed needs.

Corollary: Problem-solving skills are likely to be a needed content dimension of inservice.

12. Inservice content should be directed toward changing teaching, not student behavior.
13. The process of inservice education should model good teaching.
14. Inservice education should follow a developmental, not a deficit model.
15. Inservice should be an integral part of the total school program.

1.6.1 How can an effective teacher inservice program be developed which will promote teacher use of culturally appropriate curriculum for Indian students?

Too often culturally appropriate curriculum is viewed as more work, for it must be added on to the "regular" curriculum. Therefore, the main focus of inservice for teachers and administrators must be on:

- (why) convincing staff that culturally appropriate curriculum is important and necessary to the effectiveness of their teaching, and
- (how) demonstrating for them how, with minimal additional time and effort, it may be accomplished, and finally
- (when) insisting on consistent, regular use of culture in their instruction.

Related to the why, how and when is the necessity to tie culturally appropriate curriculum efforts to the existing staff development process and content already established. For example:

- If the school system already has set dates for inservice, then utilize those dates rather than attempt to get additional time.
- If there is an established committee or person for planning inservice, involve them in the planning and implementation of the culturally appropriate inservice.
- If the school has already decided to focus staff development around such topics as "school improvement", "classroom management", "individualizing instruction" or others, tie the use of culture in the classroom to those objectives already identified.

Just as Indian culture should not be an "add-on" to the core curriculum, so too, the inservice to promote its use, should not become an add-on to the staff development plan for the district; rather it should be an integral, vital part of it.

- 1.6.1 How can an effective teacher inservice program be developed which will promote teacher use of culturally appropriate curriculum for Indian students? (cont.)

Generating Interest for an Inservice (Why)

Survey all teachers, administrators and support staff to determine the focus of inservice. Distribute questionnaires to help assess opinions and to help clarify student needs. Encourage staff to focus on what positive things can be done to improve existing conditions, rather than letting them dwell on problem areas which may be beyond their control (i.e., funding, personality differences, class size, etc.). Some questions to include are:

- What is your grade/subject assignment? How many years have you been a member of the school staff?
- What are you doing that works well for Indian students?
- What is the goal(s) of culturally appropriate instruction?
- What of things have you already done in your classroom to promote culturally appropriate instruction? Please be as specific as possible. List kits and materials by name and level.
- What difficulties are Indian and non-Indian students having?
- How can a culturally appropriate curriculum help you as a teacher better serve Indian students?
- How do you see a culturally appropriate curriculum fitting into your regular daily programs?
- What kinds of skills would you like to acquire or improve that will better help you work with Indian students?
- What would you like to learn about Indian people?
- Have you used cultural consultants in your classroom? How? How have you prepared your class? What type of followup was there after the visit?
- What are some questions and concerns you have related to culturally appropriate instruction?

1.6.1 How can an effective teacher inservice program be developed which will promote teacher use of culturally appropriate curriculum for Indian students? (cont.)

- What kind of specific help would you like to receive this year from a cultural expert?

As mentioned above, be sure to involve the inservice coordinators of the district. Further, try to involve teachers in the planning and implementation of the inservice itself. Teachers may not even be aware of what needs to be covered, but provide them an opportunity for input. Be nonjudgmental. Teachers may demonstrate their ignorance about Indian people and will need their misconceptions corrected in a positive manner.

Involve teachers in the development of the culturally appropriate curriculum. In order for the curriculum to have a lasting effect, it must address issues which teachers themselves have identified as being important. Invite teacher participation and encourage their sense of ownership in the products and the process.

Generate enthusiasm in others by being positive and enthusiastic. Express high expectations for success, demonstrate a willingness to be supportive of staff efforts, and be responsive to questions and concerns. As an advocate for the curriculum, one must be highly visible and easily accessible.

Recognize the positive efforts which teachers have made already and encourage them to continue those efforts and to share them with others. Avoid criticizing what has not been done. Usually, everyone is well aware that problems exist and being told about it one more time may diminish their receptivity to a new approach.

Identify the different ways in which the culturally appropriate curriculum will make the teachers' job easier (i.e., reducing behavior problems, increasing teaching time, motivating reluctant learners, etc.).

Offer incentives for teacher participation whenever possible (i.e., provide a hot meal, give college credit, relieve staff from regular duties, etc.).

- 1.6.1 How can an effective teacher inservice program be developed which will promote teacher use of culturally appropriate curriculum for Indian students? (cont.)

Scheduling the Inservice (When)

Be aware that required inservice can build resentment on the part of some teachers and may decrease their receptivity. Try to consider teacher concerns, yet realize that not all of them may be accommodated. Plan in advance the timing factors to be considered for providing an inservice. Try to use existing inservice timelines if possible. If not, remember that the time of day may contribute to teacher involvement or lack of it. Avoid (if possible) scheduling inservices:

- prior to a holiday. (Teachers will be preoccupied with plays, holiday events, increased student discipline problems, etc.)
- end of the day. (Teachers are probably tired.)
- too late in the spring. (Teachers will be finishing instruction.)
- too close to grading periods, parent teacher conferences or achievement testing. (Teachers may be distracted by other concerns.)
- for too short a time period.

The ideal inservice time would be a time during the work day which has been specifically designated for inservicing teachers and hopefully continued on a regular basis (i.e., one-half day a month, one hour a week, etc.). Some schools have accommodated this by using in-school movies or assemblies supervised by support staff to free teachers for a few hours. Others have scheduled a short meeting prior to school starting or have used part of the lunch hour.

Organizing Inservice (How)

Consider the recommendations of Professor William A. Drummond of the University of Florida. In a tongue-in-cheek speech, he told the National Council of States on Inservice Education that the "delivery" of effective inservice education to teachers requires the following actions:

"You need some people who are willing to receive the delivery. If they aren't at home or won't open the door, it's hard to get what you're delivering inside."

1.6.1 How can an effective teacher inservice program be developed which will promote teacher use of culturally appropriate curriculum for Indian students? (cont.)

"You need something to deliver that isn't there yet. If it's already there, they don't need it. If it's there but they don't know it, they'll probably waste it or not use it"

"You need someone to make the delivery - someone who can get it to where it belongs without dropping it and who feels responsible for getting it there in good condition."

"You need some people who can find out generally what other people want. Then, either have it made locally or order it."

"You need someone who sees to it that individual requests are honored, handled quickly, accurately and courteously."

"You need someone who sees to it that what is delivered matches what was ordered."

"You need someone who keeps records about the whole operation - who ordered what, when, what was sent, how it was delivered, in what condition, at what cost."

"You need to know the mission or goal for the business: some reason for engaging the enterprise."

"You need some means of communicating all of the above points to everyone who has a stake in the business: the deliverers, the receivers, the technology developers and the resource providers."

Consider offering some kind of compensation for staff inservice attendance (i.e., money, college credit, salary steps, meals or other rewards, etc.).

Document the kind of support and involvement that exists for the curriculum and share that with teachers early. Teachers need to know that there is school administrative support and community interest and commitment to similar goals.

Principals and superintendents should attend all workshops and participate in all activities, complete any assignments or papers, etc. required of other staff. Share also the results of staff surveys to the staff so they know what similar concerns exist. This will link problems to the solutions provided in culturally appropriate curriculum.

- 1.6.1 How can an effective teacher inservice program be developed which will promote teacher use of culturally appropriate curriculum for Indian students? (cont.)

List the goals and objectives for the curriculum, clearly specifying what a culturally appropriate curriculum will do for students, teachers and community.

Stress for teachers how easy the curriculum will be to integrate into other core subject areas and demonstrate how to do this. Teachers who are reluctant need to be convinced that much of the work has already been done for them. Provide examples and handouts for teachers to keep and use. (See Section 1.1, "Integrating Culture Into the Core Curriculum" for specific activities.)

A guide should have been developed which describes the access points for culturally appropriate materials into core curricular areas. Teachers need as much help as possible with integrating culture. Many may be willing but may not know how to go about it on their own.

To be able to teach new information requires additional teacher preparation. The more involved a teacher can become with the new concepts and content, the better prepared that person will feel to teach it to someone else.

Solicit active participation. Providing opportunities for teachers to do many of the activities themselves will help teachers be able to anticipate problem areas which students may encounter. Demonstrate with students how the materials may be utilized. Model for staff how materials may be used.

Be sure that culturally appropriate curriculum materials are readily available. Units must be well-prepared, self-contained if possible and ready to teach. All supplemental materials, student materials, follow-up activity suggestions, evaluation methodology, etc. should be attached.

Before concluding each session, solicit a written commitment from staff and include the following:

- Describe one learning activity I will use in my classroom this year.
- Explain when intended to use.
- List the first steps.
- List resources that will be used.
- Note what students will learn.
- Document where extra help may be located.

1.6.1

How can an effective
teacher inservice
program be developed
which will promote
teacher use of
culturally
appropriate
curriculum for Indian
students? (cont.)

As a followup to full staff meetings, organize grade level meetings where classroom teachers can share their efforts on behalf of Indian students. It's important to have a forum where teachers can articulate frustrations and positive contributions and solicit feedback from their peers.

1.6.2

What are some suggested Inservice topics and activities?

Some Ideas for Inservice Content (What)

Using this checklist from Lockhart (1981) begin with building awareness. Ask teachers to use the following checklist to assess their own cultural receptivity.

	<u>Dates</u>		
• Am I knowledgeable of and sensitive to the values and traditions of the children?	_____	_____	_____
• Am I able to respect the children, their cultures and backgrounds, even if they are different from mine?	_____	_____	_____
• Have I provided the children with a classroom atmosphere and decor that recognizes and respects their cultures?	_____	_____	_____
• Am I cognizant of differences in learning styles, and do I try to present lessons accordingly?	_____	_____	_____
• Do I provide support by focusing on "good" behaviors rather than on "bad" behaviors?	_____	_____	_____
• Do I do my best to supplement the often inadequate or inappropriate curricular materials with culturally appropriate materials?	_____	_____	_____
• Have I been honest with the children and let them know when I don't understand something about their culture? Have I let the learning and teaching work both ways?	_____	_____	_____
• Do I invite the children to share their culture with others if they so choose?	_____	_____	_____
• Have I discarded stereotypes and supported each child's growth as an individual?	_____	_____	_____

1.6.2 What are some
suggested Inservice
topics and
activities? (cont.)

- Have I made myself visible and available to the children, the parents and the community, and have I made them welcome in the classroom? _____
- Have I made an effort to relate to the children in a culturally acceptable manner? _____

Show teachers how culturally based material might be integrated into the school or classroom programs at certain times of the year (i.e., Christmas, winter, spring, holidays, etc.). Give them as many suggestions as possible to get them started. (See chart on "Contributions of American Indians" on next pages.)

Provide training for teachers so that they are better able to evaluate existing textbooks and supplementary materials for stereotyping. Have a review team share examples of "good" and "bad" materials and describe the reasons why they were designated as such.

Based on previous feedback establish an ongoing inservice program which will respond to individual teacher requests for help. Designate at least one key staff person who will channel requests to those who can best respond. It is important to keep teachers thinking about the curriculum and it is important to monitor awareness and knowledge to determine other needs teachers may have. An ongoing inservice also stresses accountability. Teachers are required to continue to improve instruction for Indian students. It becomes a never-ending process of skill building and refinement.

List key assumptions related to culturally appropriate curriculum. Introduced earlier in this guide, these basic concepts include the following:

- "Excellence" for the purposes of this (workshop, inservice, etc.) is defined in part according to "school effectiveness" research to mean improved academic achievement. Furthermore, it calls for activities leading to improvements in attitude on behalf of Indian students toward school.

CONTRIBUTIONS OF THE AMERICAN INDIAN

Adapted from Murton McCluskey "Evaluation, Integration and Selection of Indian Studies Material into the Curriculum," (1978).

Many students, as well as adults, do not know of the many contributions made by the American Indian. The contributions cover a wide spectrum of American culture. It is most important that children be made aware of such information to not only erase generalizations, but also to make them aware of the importance of the Native American in the historical and contemporary settling of America.

Foods

Corn
Popcorn
Wild rice
Bean (14 varieties)
Squash
Pumpkins
Cranberries
Maple Sugar and Syrup
Potatoes (white and sweet)
Turkeys
Clam bakes
Pemican
Jerky
Tomatoes
Pineapples
Avocado
Tapioca (Manioc)
Chocolate (Cacao)
Peanuts
Chewing gum

Products

Canoe
Toboggan
Snow shoes
Moccasins
Tipi
Kayak
Fringed Buckskin Jacket
Coonskin caps
Mukluks
LaCrosse
Cradle Boards (baby carriers)
Tomahawk
Tobacco
Cigars
Pipe smoking
Cotton
Rubber
Quinine
Cocaine

Over half of the present world's food supply comes from the American Indians' agriculture, primarily consisting of corn and the so-called "Irish" potatoes. Thousands of American Indian names dot our maps in states, cities, counties, lakes, mountains and rivers, and hundreds of Indian names are used as trade names for modern manufactured products, etc.

Indian art, designs and styles have strongly influenced modern design, architecture and music.

Modern youth groups such as Boy Scouts, Girl Scouts, Campfire Girls and the YMCA Indian Guides, all include programs based largely on Indian lore, arts and crafts, character building and outdoor campcraft and living.

Past American Indian civilizations (Inca, Mayan and Aztec) plus the Iroquois Confederacy have influenced our very form of democratic government. The Iroquois Confederacy being copied by Benjamin Franklin when he drafted our Federation of States. Truly, we may state our form of government is "American".

Besides the recognized contributions such as corn, squash, etc., the most important contribution is the Indian's value system. They placed emphasis and importance on: Respect for Mother Earth (Ecology), Respect for Fellow Man (No Prejudice), Respect for the Great Spirit (God), generosity, sharing, (no material acquisitions), honest leadership selection, bravery, courage, respect for the aged, family tradition, no religious animosity, no major wars, (no Indian nation destroyed another), also there were thousands of years of peace (before 1492); no tranquilizers, drugs, alcohol, ulcers, no poor, no rich, no insane asylums, no jails, prisons, lawyers, taxes, borders or boundaries, no germ warfare (smallpox infected blankets), and no complete annihilation weapons (Hydrogen bomb).

The Native American has influenced many areas of the American way of life from art and music, to law and government. Some other areas are:

- Indians served as guides in the early exploration of this hemisphere. Their trails became the roads and railroads over which the settlers advanced in search of new homes.
- The log cabin was an adaptation of the Indian log or longhouse.
- Sites of Indian villages advantageously located on waterways and trails became trading posts, then villages. Later they became the modern cities of Chicago, Detroit, St. Louis, Kansas City, Pittsburgh, Pocatello and countless others.
- Fur traders visited Indian villages and held rendezvous. Their reports encouraged the land hungry and adventurous people to move farther and farther inland.
- The Indians assisted the English, French, Spanish and peoples of other European countries in the struggle for control of the new country.
- The Indian has been immortalized in song, painting, art and sculpture.

- Symbols such as the totem pole, thunderbird, sun and teepee, as well as the Indian's love for color have had a prominent place in developing modern design.
- Indian knowledge of areas where fine clays, used in making pottery and china, has been passed to the white man and this was the beginning of the manufacturing of fine porcelain ware.
- Indians cultivated and developed many plants that are very important in the world today. Some of them are white and sweet potatoes, corn, beans, tobacco, chocolate, peanuts, cotton, rubber and gum. Plants were also used for dyes, medicines, soap, clothes, shelters and baskets.
- Many places in the United States have names of Indian origin. Approximately half of our states have Indian names.
- Some Idaho names of Indian origin include: Pocatello, Tendoy, Bannock, Camas, Lemhi, Shoshone, Inkom, Kamiah, Potlatch, Nez Perce, Oneida and Minidoka.
- Countless Indian words have become a part of the English language. Some sample words are: barbecue, cannibal, caribou, chipmunk, chocolate, cougar, hammock, hurricane and mahogany, moose, opossum, potato, skunk, squash, toboggan and woodchuck.
- Games and recreational activities developed by Indians include: canoeing, tobogganing, snowshoeing, LaCrosse, cat's cradle and bull roar.
- Indians also have contributed a great deal to farming methods. The white settlers in colonial America might have starved if they had not copied Indian farming methods. At least one tribe, the Pima, had a well developed irrigation system.
- Benjamin Franklin said that our idea of the federal government, in which certain powers are conferred on a central government, and all other powers reserved to the states, was borrowed from the system of government of the Iroquoian League.
- Listed below are the names of our states which are of Indian derivation.

ALABAMA - From Alibamu, the name of a Muskogean tribe, meaning "those who clear land for agricultural purposes".

ARIZONA - From the Papago word, Airzonac, which probably means "small springs".

- ARKANSAS - From Akansea, a tribe whose name means "downstream people".
- CONNECTICUT - Meaning, "river whose water is driven by tides or winds."
- DAKOTA - (North and South) Tribal name of the Sioux, meaning "Allies".
- IDAHO - From a word said to mean "Gem of the Mountains".
- ILLINOIS - Meaning "Men", the name of a confederacy of Algonquian tribes.
- IOWA - The name of the tribe meaning "Sleepy Ones".
- KENTUCKY - Said to be derived from the word "Kenta", meaning, "Field", or "Meadow".
- MASSACHUSETTS - Name of an Algonquian tribe meaning, "At or About the Great hill".
- MICHIGAN - From the Indian word "Michigamea", meaning "Great Water".
- MINNESOTA - A Dakota word meaning, "Whiteish or Sky tinted Water".
- MISSISSIPPI - Algonquian word "misi" meaning, "Great", and "sipi", meaning "water".
- MISSOURI - From the name of a tribe meaning, "Great Muddy", which refers to the river.
- NEBRASKA - From the Oto word meaning, "Broad Water".
- NEW MEXICO - Name of an Aztec god, Meritili.
- OHIO - Iroquois word meaning, "Beautiful River".
- OKLAHOMA - A Choctaw word meaning, "Red People".
- TENNESSEE - The name of Cherokee settlement, the meaning unknown.
- TEXAS - The name of a group of tribes, meaning, "Friends", or "Allies".
- UTAH - From the tribal name of the Ute, meaning is unknown.
- WISCONSIN - The name of a group of tribes living on the Wisconsin River.

1.6.2 What are some suggested Inservice topics and activities? (cont.)

(Key assumptions of culturally appropriate curriculum continued)

- Effective education programs which are culturally appropriate for Indian students should share many of the same characteristics as other effective education programs -- a strong focus on academic work, a high allocation of time to subject matter content, active teacher behaviors, high-level student performance, efficient classroom management, and congruence between teacher intent and organization of instruction.
- Education that is truly culturally appropriate must make individual difference the basis for planning instruction content and classroom processes. Individual differences refers to those mental abilities, physical characteristics, personality traits, cultural backgrounds, interests, motivations, behavioral and response mechanisms that make each person unique.
- Culturally appropriate curriculum must become an integral part of the core curriculum.
- Culturally appropriate content must focus on life processes rather than products and must have a balance between historical and contemporary information.

When students are exposed to only the end products of things without having had contact with the process, they cannot internalize all of the peripheral information and skills. Social relationships and value systems are more appropriate reflections of culture than physical artifacts.

It is more valuable for students to concentrate on real-life, contemporary people than it is for students to examine artifacts or visit a museum.
- Culturally appropriate curriculum should be evaluated continuously by students, teachers and communities and modified when necessary.

Consider the following format for involving teachers with Indian culture. The activities may evolve over the course of several inservice sessions. (See section 1.1.1 "How can Indian culture be integrated into the core curriculum?")

1.6.2 What are some
suggested Inservice
topics and
activities? (cont.)

110

Culturally Appropriate Instructional Tasks
Workshop

I. Content Topics

Choose one of the following themes to complete the tasks
listed below:

Buffalo Four Seasons Pow Wow Napi Reservation

II. Student Activities

Make a list of classroom activities.

- A. Individually construct a list of projects you could do in
your class which uses one of the themes listed above.
- B. In a small group, share your activities and discuss how
these activities will become reality.

III. Objectives

Write student objectives for at least two activities.

IV. Process

Describe your implementation process being as realistic and
thorough as possible. Include:

- A. Steps you need to take
- B. Materials needed
- C. Time requirements
- D. Space requirements

1.6.2 What are some suggested
Inservice topics and
activities? (cont.)

V. Resources

Begin your own classroom cultural resource directory by:

- A. Listing available tools and physical resources which may be used to supplement your activities.
- B. Listing available resource people.

VI. Evaluation

Describe your evaluation. How are you going to assess student gains? Will the activity challenge your students and how will you know?

(See Section 1.1, "Integrating Culture into the Core Curriculum," for further inservice content suggestions.)

Provide staff with a written evaluation form at the conclusion of each inservice, for example:

Workshop Rating

- | | | |
|---|----------------------------------|---------------|
| 1. The organization of the workshop was: | Excellent
7 6 5 4 3 2 1 | Poor |
| 2. The objectives of the workshop were: | Clearly Evident
7 6 5 4 3 2 1 | Vague |
| 3. The work of the consultant(s) was: | Excellent
7 6 5 4 3 2 1 | Poor |
| 4. The ideas and activities presented were: | Very Useful
7 6 5 4 3 2 1 | Inappropriate |
| 5. The coverage of the topic was: | Very Adequate
7 6 5 4 3 2 1 | Inadequate |

1.6.2 What are some suggested
Inservice topics and
activities? (cont.)

6. My attendance at this
workshop should prove:

Very Beneficial						No Benefit
	7	6	5	4	3	2 1

7. Overall, I consider this
workshop:

Excellent						Poor
	7	6	5	4	3	2 1

Stronger Features

Weaker Features

Comments



PART TWO

PART TWO

DEVELOPMENT OF CULTURALLY APPROPRIATE CURRICULUM

One of the highest priorities for Indian people is quality of education for their children. Tribal leaders throughout the United States view education as a major part of the solution to issues such as poverty, unemployment, and health problems, which are more pronounced among Indians than among the general population of the United States. Indian curriculum development efforts are a result of the growing awareness on the part of Indian people of both the potential of education and its current inadequacy.

The development of curriculum which is culturally appropriate for Indian students involves more than going into an Indian community with tape recorders to interview a few elders. Though interviews are an important source of traditional information, too often this enterprise is not well thought through, so that the information gathered is unusable. The acquisition of content material is just the beginning of a long and challenging process involving continuous interaction between the school and Indian community. The process of developing culturally appropriate curriculum -- assessing student interest, setting goals, collecting information, choosing instructional techniques, writing, illustrating, printing, publishing, evaluating technical quality and disseminating -- can be difficult to organize and continue. This section focuses upon the issues and special strategies needed to develop culturally appropriate curriculum.

Many facets of the development process can be grouped for discussion purposes according to who should have primary responsibility or control. Both the Indian community and the educational community must share in these considerations. Though the entire process requires extensive communication and cooperation between these groups, it is best to establish early the strengths and weaknesses of each and ultimate responsibilities of each.

If the school has identified a need for culturally appropriate curriculum, this must be communicated to the Indian community. However, the Indian community will often take the initiative and request that the school include culturally appropriate curriculum along with its regular course offerings. Regardless of origin, the following steps should be considered when deciding to develop curriculum materials:

- Someone has an idea.
- The idea is communicated to others. It may be written down, but it must be talked about.

- The idea is presented to key persons at the tribal level, the school level and the community level.
- An informal approval must be given by the three levels mentioned above.
- In the meantime, a search should take place to determine if the idea has already been implemented somewhere.
- A key person should be identified to carry through with the idea. This person must be able to create, communicate, develop and deliver. This advocate must widely promote the need for and value of such an effort.

A survey of all groups must determine exactly what the curricular needs are. In addition to an assessment of Indian community needs, surveys of teacher opinions and student interests are very important. Inviting input from all those concerned with the education of Indian youth will establish early on a sense of cooperation. It is critical to enlist the cooperation of the school community, for if they feel a part of the development process early on, they will be more likely to implement the curriculum once it is developed.

2.1 INDIAN COMMUNITY RESPONSIBILITIES AND CONSIDERATIONS IN THE DEVELOPMENT PROCESS

Once the need for culturally appropriate curriculum has been identified and specified, the Indian community has major responsibilities for ensuring that what is created will meet the standards they hold. There are too many materials already available which do not accurately reflect the culture and values of Indian people, simply because those people were not consulted during the development process.

Curriculum Variables

It is important to consider all the variables when contemplating changing curriculum, since curriculum encompasses more than just materials. Other curriculum variables which may be manipulated so as to become culturally appropriate include:

- goals and objectives
- materials
- content
- learning activities
- teaching strategies
- evaluation
- grouping
- time
- space (environment)

Since developing and refining curriculum is a change process, the following checklist should be helpful in managing the changes inherent in this process. This particular checklist was adapted from "Curriculum Development in Small Rural Schools", Colorado Department of Education (1979).

AN ADAPTABLE CHECKLIST FOR CURRICULUM CHANGE

Check the "Action Needed" column only if the stated activity is appropriate.

	Action Needed	Target Date	Person Responsible for Action	Action Completed
PHASE I: <u>Need Identification</u>				
1. Sufficient and reliable evidence is available to substantiate a need for change.				
2. The "need" is specified in discreet terms so that it will be understood and dealt with realistically.				
3. Multiple needs are prioritized.				
4. The need is acknowledged by more than one person in the organization, including at least one person with influence.				
PHASE II: <u>Conceptualization of Solution (Preliminary/Tentative)</u>				
1. Informational resources are used to see if other schools/districts have faced a similar problem, or set of problems, and how they dealt with it. a. Professional literature, ERIC, etc. b. Visitations/observations c. State Facilitator Project d. State Department of Education				
2. An advocacy group is formed (formal or informal) to help develop a solution and support the concept (includes teachers and administrators).				
3. Suggestions for solutions are consistent with organization's philosophy and goals and with community norms and values.				
4. Advocacy group makes analysis to identify factors that will facilitate or inhibit ideas for change.				
5. Advocacy group anticipates questions and concerns to be raised by those who will influence or make the decision.				
6. A concise written prospectus, or outline, is prepared for review/reaction by those who would (a) be involved in the change, (b) influence the decision, and (c) make the decision.				
7. Communication strategies include use of existing networks.				
PHASE III: <u>Planning</u>				
1. Person responsible for coordination planning is formally identified.				
2. All persons in the organization to be affected by the proposed change are identified and involved, or represented, in the planning process.				
3. Planners are provided with adequate relief from regular responsibilities.				
4. Planners receive encouragement and assistance from key administrators on a regular basis.				
5. Planners verify accuracy of identified need and appropriateness of tentative goal statements. Where either the need is improperly identified or goals are inappropriate, changes are made to obtain congruency.				
6. Goals are translated into concrete, realistic objectives.				
7. Resource persons (internal and external) agencies/organizations are identified and consulted for input and criticisms.				
8. Programmatic alternatives are identified, examined and compared to select the one(s) most appropriate and likely to achieve goals and objectives.				
9. Selected alternatives are consistent with knowledge about human growth and development, learning, individual differences, motivation, etc.				

AN ADAPTABLE CHECKLIST FOR CURRICULUM CHANGE

	Action Needed	Target Date	Person Responsible for Action	Action Completed
PHASE III: <u>Planning</u> (cont.)				
10. All resources needed are carefully identified (includes staff, facilities, materials, supplemental funds, etc.)				
11. Changes in staff roles or responsibilities are carefully analyzed, fully understood, and accepted by those who must change.				
12. Further analysis is made by total planning group to identify factors that will facilitate or inhibit change.				
13. Specific plans are developed to address each inhibiting factor.				
14. Enabling activities are carefully assessed and specified, including staff training, acquisitions of resources, development of management and evaluation tools, and obtaining parent-community input (when appropriate).				
15. Information is shared regularly with others in the organization throughout the planning process.				
16. All staff roles and responsibilities are specified.				
17. Clean and clear lines of authority and decision making are specified.				
18. Target schools and student populations are carefully selected for pilot phase and tentatively identified for installation phase.				
19. Evaluation plans are appropriate and realistic for <u>all</u> aspects of the plan (process and product, formative and summative).				
20. Monitoring and feedback mechanisms are designed to help counter negative consequences and capitalize on positive ones.				
21. Specific plans are developed for installation and diffusion, pending outcomes of the pilot phase.				
22. Projected costs are translated into both a line item and program budget. Proposed expenditures are realistic and clearly related to proposed activities.				
23. A comprehensive planning document is prepared and circulated for review and reaction by those who would (a) be involved in or affected by the change, (b) influence the decision, and (c) make the decision.				
24. The plan is given thorough consideration by decision makers.				
25. Decision makers provide planners with a timely response and with recognition for their efforts.				
26. Plan is revised/refined based on feedback and/or directives from decision makers.				
**GO -- NO GO DECISION				
PHASE IV: <u>Pilot</u>				
1. The scope of the pilot effort is restricted; i.e., <u>no broader than necessary</u> to sufficiently test the proposed change(s).				
2. Thorough orientation is provided for supportive personnel (especially principals) <u>prior</u> to initiating activities.				
3. Needed resources are on hand and ready for use <u>before</u> initiating activities.				
4. Necessary staff training is <u>successfully</u> completed <u>before</u> initiating activities.				
5. Responsible persons monitor pilot activities on a <u>regular</u> basis.				
6. Careful <u>attention</u> is given to staff morale throughout the pilot phase.				

AN ADAPTABLE CHECKLIST FOR CURRICULUM CHANGE

	Action Needed	Target Date	Person Responsible for Action	Action Completed
PHASE IV: <u>Pilot</u> (cont.) 7. Problems are accurately diagnosed and dealt with <u>promptly</u>. 8. Evaluation procedures are faithfully observed. 9. Evaluation findings are thoroughly analyzed by original planning group, participants, and key administrators. 10. Recommendations for modifications and refinements are agreed upon, specified and submitted to decision makers.				
PHASE V: <u>Installation</u> 1. This is basically a repeat of steps involved in the pilot phase. The major difference here is the scope of the effort. 2. Each increment added to the scope of the pilot project results in a geometric increase in complexity and, hence, in potential problems. 3. Carefull attention to all facets of the basic plan is essential. The plan should not be considered static, but rather it should be a dynamic document undergoing continuous refinement as the innovation process moves along.				
Adapted from "Curriculum Development in Small Rural Schools", Colorado Department of Education. Dissemination Program Northwest Regional Educational Laboratory Portland, Oregon 97204 6/79				

121

2.1.1 How can the development of culturally appropriate curriculum be promoted in the Indian community?

Before a curriculum development project begins, the Indian community must become well-informed. Public support will depend on what the Indian community feels will take place, on what will be required of community members, and on what they believe their ultimate benefits will be once the project has been completed.

Building awareness involves getting accurate information to as many people as possible on a regular basis. Consider all groups:

- Indian families in the community
- school officials
- newspaper staff
- community center managers
- tribal staff and council members
- other community leaders
- radio staff
- others

Put posters and newsletters in strategic positions in the community (e.g., bank, post office, grocery stores, schools, etc.).

Plan a public meeting to discuss key issues and needs related to the development effort. A public meeting will:

- set up a mechanism to get direct contact with the Indian community.
- provide current information upon which to structure the program.

Attend other meetings or provide announcements which can be presented at other meetings (i.e., tribal council meetings, church meetings, parent groups or school advisory committees).

2.1.2

How can funding sources be located to support the curriculum development effort?

Too often local school districts will endorse the concept of needing to develop culturally appropriate curriculum, but rarely provide the human or financial resources to do so. The local district, however, may be a good contact source for locating state and federal funding sources.

Most current funding for Indian alternative programs, curricular options and schools comes from dwindling federal government sources (i.e., the Office of Indian Education, Title IV, the Bureau of Indian Affairs, Bilingual Education, Title VII of Civil Rights, National Origin Desegregation Centers and Race Centers, Title IV). The Ethnic Heritage Programs of the early 1970's provided considerable support for the development of materials for all ethnic groups. Rarely has a state funded a culturally appropriate curricular development effort; Alaska's support of such an effort for the Athabascan Indians is an exception. Some of the most successful curricular efforts have resulted when several tribal groups have pooled their resources. The Indian Reading and Language Development Program received funding from the National Institute of Education.

A collaborative effort of several tribes does present the possibility of other problems (i.e., antagonism between groups, curriculum not specific to a local area and logistical planning considerations). These, however, need not be major stumbling blocks and have in some cases been minor and easily solved, compared to the benefits of enabling many tribal groups to access larger amounts of money.

The previous numbered page in
the original document was blank

How are goals and objectives used effectively in the planning of culturally appropriate curriculum?

Planning Goals and Objectives

Early in the initial planning for the development of culturally appropriate curriculum considerable time needs to be devoted to establishing a philosophical base. The planning group should determine if the total school curriculum must be impacted and to what extent. The school must be involved at this point in the planning process, since school personnel will determine how the breadth and scope of the curriculum will be implemented. With a good philosophical base and a clear set of goals, there is little room for confusion concerning the mission of the development group. Major decisions should be made regarding the following:

- Will the materials assist students in meeting district and building goals?
- Where will the materials be used? Identify one grade level, one subject area, or even one classroom, for beginning use of the materials as they are produced. Adjust the language of materials to the language level of the audience. The readability, as well as the student interests, should also be explored.

If primary grade materials are to be developed, have elders tell stories to primary grade students. Storytellers will adjust their language naturally to their audience. Then transcribe the story.

Use the native language when possible. Some things cannot be said with English words.

- Will culturally appropriate materials be used as the core curriculum or will they supplement existing texts and other resources? This will influence how such materials are organized and used.

2.1.3 How are goals and objectives used effectively in the planning of culturally appropriate curriculum? (cont.)

- What are the ultimate goals for using the materials? Many culturally appropriate materials are created to teach all students, Indian or non-Indian, a little about Indian people in general; whereas other materials are designed to teach the basic skills of reading, writing or math, using cultural content. It is often desirable to combine both goals.
- Will the culturally appropriate materials challenge students or be used in a remedial capacity? Remedial materials must be careful to specify vocabulary and readability levels.

Using a planning group of six or fewer people, brainstorm the following concepts. Be as specific as possible and answer the questions posed above.

- A philosophy statement:

A philosophy is a broad overview statement, a belief, a value. It is a mission statement.

- A goal:

A goal is a statement of broad direction, general purpose or intent. It is general and timeless and is NOT concerned with specific student achievement within a specified time period. Goals are statements which are broad in nature but they do define areas (which may not be specifically reachable). They do not tell what the learner is to do at the end of instruction. Some examples of broad goals and sub-goals taken from the Minnesota Department of Education Human Relations Guide include:

Learn how to respect and get along with people who think, dress and act differently.

A. Develop an appreciation for and an understanding of other people and other cultures.

B. Develop an understanding of political, economic, and social patterns of the rest of the world.

C. Develop awareness of the interdependence of races, creeds, nations and cultures.

D. Develop an awareness of the processes of group relationships.

How are goals and objectives used effectively in the planning of culturally appropriate curriculum?
(cont.)

- An objective:

All curriculum should lead to learning. Therefore, it is important to describe the learning that is intended. This is accomplished by listing "learning objectives" (or behavioral or performance objectives) which can be understood by anyone wishing to use the curriculum.

There are several advantages to beginning the product development with the listing of learning objectives.

- The objectives guide the construction of the product.
- They establish the foundation for teachers' instruction and/or guides.
- They let the student know what (s)he is expected to do.
- They form the basis for an effective evaluation design.

Objectives are developed for selected target goals. They are directly related to the schools' goals and reflect the desired exit level of performance expected of learners.

Objectives describe student performance and are written in terms of the learner and the learner's product. An objective tells who, what, how, how well, and by what date. Objectives are important for a number of reasons.

- When clearly defined objectives are lacking, there is no sound basis for the selection or design of curriculum materials, content or method. (If you don't know where you are going, it is difficult to get there.)
- Stating objectives precisely makes it possible to determine later whether the objectives have been accomplished.
- Objectives provide students with the means to organize their own efforts toward accomplishment of those objectives.

- 2.1.3 How are goals and objectives used effectively in the planning of culturally appropriate curriculum? (cont.)

If objectives are drafted that describe a course or curriculum already in existence, the objectives can serve as a spotlight to illuminate the worth of the existing instruction, and they can provide a basis for improving it.

A performance objective is a (1) clear, concise statement of who will be doing what (demonstrate competency). It describes (2) how the learner is to demonstrate competency and (3) to what degree the learner is to perform in order to demonstrate competency by a termination date.

Example:

Who	How	Does what
The learner, given a specific page will capitalize all words which require capitalization with 100% accuracy by November 1984.		
	To what degree	date

The essence of every objective is its verb. There are key verbs used in performance objectives which make the objective clear and explicit, while others lead to vagueness.

Example:

Words which are clear and precise:

contrast

compare

differentiate

identify

list

solve

Words which are too general or vague:

appreciate

believe

enjoy

grasp

know

understand

2.1.3 How are goals and objectives used effectively in the planning of culturally appropriate curriculum?
(cont.)

The words used must present no ambiguity to the learner if the objective is to be useful.

Gerlach and Sullivan (1967) listed six terms and stated that nearly all learner behavior can be described by one of these terms. Equivalent verbs are also listed.

Identify	select, distinguish between, classify, discriminate between, differentiate
Name	label, list, state, give, write, recite
Describe	define, tell how, tell what happens when, explain, compare, contrast
Construct	prepare, draw, make, build
Order	arrange in order, sequence, list in order
Demonstrate	Show your work, show the procedure, perform an experiment, perform the steps

● Some strategies:

Strategies are very specific steps or activities leading to the attainment of objectives. The instructor has to be able to identify one or more activities for each objective which tells what must be done to move the learner toward the objective. These are classroom activities planned to insure the objective's fulfillment.

The following example will perhaps clarify for you how one starts with a goal and then writes performance objectives and strategies to reach that goal.

Goal

To assist the participants in developing the capacity to promote multicultural curriculum development and to plan and implement strategies within their areas of authorization and work.

- 2.1.3 How are goals and objectives used effectively in the planning of culturally appropriate curriculum?
(cont.)

1.1 Objective

The participants will be able to define multicultural curriculum according to the criterion presented by the end of the first week of training.

Strategies:

Listen to oral presentation of multicultural curriculum.

Read printed handouts and/or other materials on the subject.

Discuss with peers and mentors.

1.2 Objective:

The participant will be able to write performance objectives for multicultural curriculum to the satisfaction of their peers by the end of training.

Strategies:

Listen to oral presentation on writing performance objectives.

Practice and feedback on distinguishing objectives from goals.

Practice and feedback in writing performance objectives in small group activity with mentors present.

Read printed handouts and other material on the subject.

How are goals and objectives used effectively in the planning of culturally appropriate curriculum? (cont.)

Once a philosophy, goals, objectives and possible strategies are in place, a process needs to be established which will specify exactly how content information is collected; who will collect it; when, where, with what methods it will be collected; and who will validate it and how it will be validated.

Concept Curriculum Model

Another curriculum development model which does not rely on learning objectives as such, is called "The Concept Curriculum Model," written by Dr. Mary Herron Leerstang (1980) at the American Indian Institute, University of Oklahoma. It is based on the idea that knowledge consists of interrelated concepts which must be internalized by a student for integration. In this model there are five basic stages, each essential to the learning process, each indispensable.

● Title:

When deciding the title of the lesson, keep the following suggestions in mind.

- In general, it should be short and sweet.
- It should convey the lesson's major idea.
- It should be designed to arouse interest in the students who will be doing the lesson.
- Avoid making all of your titles sound too much alike.
- Just like a bulletin board caption, it should capture people's attention.
- It should be appropriate in feeling and mood to the lesson which follows.

● Concept:

This is the major idea around which your entire lesson and its activities will revolve. It should be:

- a brief statement which gets across to students the main idea they will be studying.

2.1.3 How are goals and objectives used effectively in the planning of culturally appropriate curriculum? (cont.)

- one or two complete sentences.
- the most basic unit of thought to be studied.
- appropriate to the developmental levels of the students.
- written in a way that makes sense to the students.

For example:

The Indian extended family includes more people than are found in a primary family unit which consists of a father, a mother, and children.

- Presentation:

This consists of the total amount of information given to students related to the lesson concept. The presentation should:

- stimulate the interest of the students.
- be as short or as lengthy as the complexity of the concept dictates.
- utilize one or more methods of conveying the information to the students such as:

written information/handouts
interview(s)
film/filmstrip/slide show
tape recording
music/art/display
lecture (oral presentation)

- serve as a thorough introduction to the concept the students are about to learn.

How are goals and objectives used effectively in the planning of culturally appropriate curriculum? (cont.)

• Application:

This stage of the process consists of general activities and personalized activities which encourage students to explore the concept which is under consideration. This stage is crucial to ensuring that students truly understand and internalize the concept.

General activities are exercises and experiences which are:

- calculated to totally involve the students in learning about and exploring the concept.
- designed for individual students, pairs of students, small groups, or the whole class.
- appropriate to the concept at hand.
- appropriate to the students' developmental level.

Some types of general activities include:

- | | |
|---|---------------------------------------|
| • class discussions | • "show and tell" |
| • writing a story, a poem, or a paragraph | • making a drawing or an illustration |
| • debate | • arts/crafts |
| • writing a report | • taking a field trip |
| • searching for more information | • thinking about something |
| • working in committees or as a class on a large project, such as writing and producing a short play, making a large wall mural or bulletin board display, developing an assembly program for the school or for another class, etc. | |

- 2.1.3 How are goals and objectives used effectively in the planning of culturally appropriate curriculum? (cont.)

- Personalization:

Personalization activities have students:

- relate the "presentation" information to something in their own lives or experience.
- do something creative (poem, story, artwork, crafts, drama, etc.) related to what they have learned.
- put themselves in the place of another person or persons--imagining how they might have felt or do feel.
- study the facts of both sides of a problem or issue and then take a position and give their reasons for taking it.
- explain how they feel about a certain situation or event.
- think about and describe some characteristics or trait about themselves.
- realize that something in the "presentation" spoke directly to them.
- face a situation that others have faced. What would you have done and why? How would you have felt and why?
- remember back to a personal experience which ties in to what is being studied.
- get involved with their own families and friends in finding out information or in thinking about something.

- Evaluation:

This culminating activity should:

- help students summarize and review what they have learned related to the concept.

2.1.3 How are goals and objectives used effectively in the planning of culturally appropriate curriculum? (cont.)

- help the teacher assess how well s/he has done in getting the concept across to the students.
- be a creative learning activity.
- take a form which is appropriate to the concept and which reinforces the other activities the students have pursued. It could involve:

writing a paragraph
having an oral discussion
completing some teacher-designed statements
completing a crossword puzzle
drawing something
working on a group or class project

• Resources:

Utilize a wide variety of resources to help you develop your lesson plans. Potential resources include, but are not limited to, the following:

- historical societies (state, local, federal)
- libraries (tribal, state, local)
- museums (tribal, state, local)
- college/university library collections related to Native Americans
- art galleries
- craft centers/trading posts
- Bureau of Indian Affairs
- tribal offices
- institutes of history/art related to Native Americans

2.1.3 How are goals and objectives used effectively in the planning of culturally appropriate curriculum? (cont.)

- Native American Studies programs at colleges/ universities
- Indian people
- Title IV Indian education programs
- tribal historians
- state and federal offices of Indian education
- books
- films/filmstrips (Indian related)
- records (Indian music)
- Indian magazines and newspapers
- Indian historical societies (local, state)
- urban Indian centers
- Indian organizations at the state and national level (National Indian Education Association (NIEA), Oregon Indian Education Association (OIEA), etc.)
- ERIC (Educational Research Information Clearinghouse)
- historical and current city newspapers
- Smithsonian Institute, Washington, D.C.

The development process can be tedious and time consuming, and it needs to be well-organized. Many of the actions in the "Adaptable Checklist for Curriculum Change" (1979) (listed in the 2.1 overview of the "Indian Community Responsibilities and Considerations in the Development Process.") are useful here.

2.1.4 What steps should be included in the curriculum development process?

It is important to establish a process for development which will accommodate input from a variety of sources. The sequence of activities in the process may vary, but all components of the process should be considered. Consider also how the materials will be used, and collaborate often with the school, so that needs from both constituents are being addressed.

The material below (used very effectively by the Pacific Northwest Indian Reading and Language Development Program (1978)) specifies an actual process followed by several tribes working together on the development of culturally appropriate curriculum. Schools or districts may wish to use or adapt this process for projects undertaken in cooperation with one or more tribes.

STEPS IN CURRICULUM DEVELOPMENT PROCESS

Adapted by Robin Butterfield from the Pacific Northwest Indian Reading and Language Development Program (1978)

STEP 1: Information to Tribe(s)

- Direct mail
- Announcements at Indian conferences
- News media
- Direct contact

Description of how Program information is distributed

STEP 2: Invitation from Tribe(s)

- Interested tribes notify program by mail or phone
- Program explained to tribal governments by Program Director

How contact is established between tribe and Program for participation

STEP 3: Agreements from Tribe(s)

Those tribes wishing to participate pass a formal resolution requesting participation in the program

What procedure is used to make a formal agreement for participation

STEP 4: Regional Planning Meetings are Held

- Moderated by Program Director
- Attended by local coordinators
- Smaller groupings by region
- Content for materials planned
- Mutual agreements as to what each individual or tribe will produce

What decisions are made regarding the materials?
Who makes the decisions?
How are they made?

STEP 5: Committee Meetings

- Write, edit, illustrate stories
- Technical assistance given by staff upon request
- Directed and coordinated by Coordinator (usually appointed by tribal government, acts as liaison between Program and tribe)

How are the committee members selected?
What is the production process used locally in the development of the materials?

STEP 6: Approval of Materials

- Materials approved for authenticity and willingness to contribute to Program by tribal government or their designees
- Materials approved by regional or local committee

Who authenticates the materials at the local, tribal and regional levels?

STEP 7: Editing of Materials

Technical editing of copy and art by staff, if necessary

What is the criteria for editing the materials?
Who is responsible for editing the materials?

STEP 8: Approval of Editing Changes

Changes approved at local tribal level

Who accepts the responsibility of approving the suggested revisions from staff

STEP 9: Layout and Paste-up

- Completed at Program
- If any changes are required to make technically correct, they are approved, usually by phone with Coordinator

What technical considerations are required in the preparation of the materials for printing?
Who makes these decisions?

STEP 10: Prototypes Printed

- Prototypes approved by Production Coordinator for quality control
- Prototypes approved by Program Director for content

What processes are involved in the printing of the prototypes?
Who makes these decisions?

STEP 11: Teacher Orientation

- Explanation of program goals
- Explanation of program processes
- Introduction to stories
- Introduction to activities
- Explanation of evaluation procedures
- Scheduling on-going orientation

What orientation is required for the test sites in order for implementation of the Program.
Who does the orientation?

STEP 12: Formative Evaluation

- Testing--pre and post
- Observation in classrooms
- Evaluation reports

Who decides how the field testing data will be collected?
What measurements will be used?

STEP 13: Revision of Materials

- Evaluation report suggesting revisions presented to regional or local committee
- Committee members suggest revisions
- Paste-ups made

Who from the staff makes suggestions for revisions?
Who accepts or rejects the revisions from the regional committee level?
What is the role of final tribal approval for materials authentication?

STEP 14: Prototypes Reprinted

STEP 15: Summative Evaluation

- Final evaluation report

What is the value of the materials development?
What evaluation measurements and instruments were useful?
Which were not?

STEP 16: Tribal Approval

- Materials reviewed by tribal government and local coordinator or Program Director
- Written approvals secured from tribal government for each piece of material

Is the tribe satisfied with the finished product?
Why? Why not?
Will formal written approval be provided?

STEP 17: Publish

- Publishing agreement approval
- Camera-ready art given to publisher
- Materials approved for quality control by Production Coordinator
- Materials approved for content by Program Director

Is legal copyright established?
What is the geographical dissemination pattern for the materials?
What is the role of negotiator in Publisher's contract?

What are some guidelines which developers can use to select the content for culturally appropriate curriculum?

Developers of culturally appropriate curriculum for Indians need to be cautious when presenting cultural information. As mentioned earlier, the emphasis has too often been on historical information, and the materials have tended to glorify the past. History contributes to an understanding of the modern Indian, but too often even well-meaning teachers never update their information. Thus, Indians are not seen as contemporary human beings by teachers or even by the Indian students themselves. Indian people must help teachers focus on the contemporary Indian -- and not just the flamboyant Indians who dominate the news. This picture of the contemporary Indian is certainly one worth including, but the less newsworthy, more ordinary individual is equally important. An awareness of tribal history may help identify the Indian student's membership in a group, but it will not necessarily explain the values and behavior of each individual student in a modern context. This is an area where Indian students need much assistance, since many think they are only Indian if, for example, they are like Sitting Bull. To the degree that they are not like Sitting Bull, they feel they are not Indian.

Individual Indian people may participate in the first salmon ceremony (on the Northwest coast) one day, and attend the university the next. There is a need to show real life examples in which the Indian student can see that these activities are not necessarily contradictory. Cultural values can meld together in a clear, rich, multifaceted existence in which students can function comfortably in a bicultural (or multicultural world).

Indian people themselves must make sure that a stereotyped, "traditional" Indian image is not the only model presented to students. "The ultimate ugliness of stereotyping is that it bypasses humanity. Neither the noble red man nor the savage Indian myth says much about Indians as human beings, people who are capable of 'the good, the bad and the ugly.' People who can laugh, cry, hate and love. People who have dreams, aspirations, and hopes. People, like the rest of humanity, who are facing and adapting to change" (LaRoque, 1975).

- 2.1.5 What are some guidelines which developers can use to select the content for culturally appropriate curriculum? (cont.)

Often Indians surround cultural knowledge in a cloak of mystery; the idea of many deep, dark cultural secrets is pervasive. It is true that certain knowledge, specifically related to traditional religious beliefs, is privileged information. However, knowing how to tan a hide or to do a round dance is common knowledge in many tribes. Along with this comes the assumption that there is only one way to do things -- be it to put up a tepee, sew a moccasin, or tell a story -- when in reality many paths can lead to the same end.

Oral tradition is a prime example of flexibility in presenting cultural information. Indian stories are not memorized and told verbatim. The beauty of a story is created as each storyteller embellishes it according to personal style, much the same way a good joke teller does. The basic details and ultimate message remain, but the flow of the story varies to suit the occasion. That is why many tribes tell similar versions of the same story with no one story being more "accurate" than another.

Indian people have been known to intentionally give misinformation either to tease an outsider or to teach an outsider a lesson. For example, a group of Indians once named an outsider "Walking Eagle" which was taken as quite a compliment by the individual. In reality, however, the name was intended as a joke since eagles rarely walk.

Finally, reluctance on the part of Indian community members to disclose cultural information may be based on a general distrust. Too often "outsiders" to the community have taken advantage of information gained from the Indian community members to establish personal notoriety or to gain financially. Indian people consequently, need much assurance that their time and information will benefit Indian people -- not one individual.

Even Indian people themselves cannot be too careful when selecting and presenting Indian cultural material. The material must always be authenticated using several different community sources to help establish credibility.

What are some guidelines which developers can use to select the content for culturally appropriate curriculum? (cont.)

All of the issues mentioned above concerning community involvement in the development process have often created problems for either the Indian community or the school staff when implementing the curriculum. Since the selection of content should be guided by the philosophy, goals and objectives mentioned earlier, the content will be appropriate for the educational setting for which it will be used. Some guidelines for that setting which include learning skills and influencing attitudes are included below. The content should:

- be consistent with and supportive of local instructional aims and objectives.
- provide a basis for skill and concept development.
- make provisions for review, summarization and reinforcement.
- arouse curiosity leading to other learning.
- enhance the development of sensory skills.
- contribute to the development of positive attitudes.
- contribute to worthwhile human relationships.
- stimulate discussion regarding human problems and concerns.
- stimulate differing points of view.
- be accurate in relation to the most recent knowledge of the subject.
- avoid negative stereotypes and present true-to-life situations when possible.

Who should
authenticate content
for accuracy?

It must be understood by everyone involved that Indian community input and the ultimate validation of culture is critical to developing materials which are authentic and responsive to the specific needs of the Indian students in that particular community. Culture is specific to each community.

The Indian community itself must determine who the cultural experts are. Respected elders or individuals who have a great deal of cultural knowledge should be given the task of authenticating cultural content. If contemporary content is being collected, go to the source in the Indian community (i.e., fishery department, tribal court, etc.). Too often "professionals" (i.e., curriculum specialists, linguists, anthropologists or individuals from outside the community -- usually non-Indian) assume control of validating materials according to standards set by school and dominant, non-Indian society. As a result, these standards usually corrupt the content in an attempt to make it conform to some predetermined academic mold. Though it is important to make sure the materials are suitable for classroom use, the accuracy of information should be determined by Indian people.

In many instances, cultural information can be shared only at certain times of the year, or under certain circumstances. A story was traditionally told when it was appropriate -- when a child needed a lesson, for example -- not because it was "reading time," (Tafoya, 1982). Navajo "Coyote" stories can be told only during the winter months. Many traditional religious practices contain privileged knowledge which very few people are allowed to know. Only knowledgeable Indian people can make the determinations about what knowledge is appropriate to share and when.

2.1.7

How are copyright
and/or ownership of
cultural information
secured or maintained?

Because most funding for curricular efforts comes from federal government sources, the right to copyright is waived. Since federal money is used, the materials are considered part of the public domain. One noteworthy exception, however, has been the Indian Reading Series: Stories and Legends of the Pacific Northwest. This program, funded by a contract from the National Institute of Education to Northwest Regional Educational Laboratory, coordinated the curricular efforts of seventeen tribal groups, annually, over the four-state area of Oregon, Washington, Idaho and Montana. Copyright for the stories was secured in the names of the participating tribes. When published by a private publisher, tribes also received partial royalties for their stories. The Government Printing Office is now the publisher and does not pay royalties.

The ownership of certain information also needs to be considered. Some families or even individuals on the Northwest coast, for example, actually own certain stories or information. Without the approval of these individuals, these materials may not be used. In recent years Indian people have become reluctant to share cultural information because of previous exploitation. Outsiders have often collected information, rarely giving credit to the sources and published the information at a personal profit.

2.1.8

What are some considerations for ensuring that the curriculum is high in quality?

It is important to present Indian culture in a format similar to that of other educational materials. First-rate materials exemplify pride and show Indian students that their culture equals any other. Too often locally developed materials must be cheaply dittoed to cut costs. Yet, it is worth the extra expense of original copies and quality artwork just to convey to students the message of their worth. Second-rate materials indicate to students that they are viewed as second rate.

The appearance of materials convey messages not only to students, but to teachers as well. The professional look of Indian materials suggests to teachers that time, planning and coordination have taken place. Furthermore, if the materials contain teaching guides and additional suggested strategies for the teacher, they will be used, especially since a different culture is difficult to teach without background information. The more teaching aids and suggestions provided for the teacher, the more acceptable they will be.

Teachers are busy people who appreciate having as much as possible already prepared for them. Having to do extra research or having to pull a lot of materials from libraries, media centers and other sources will usually ensure that many teachers will not use the materials provided. Teacher inservice will help the reluctant teacher get started, but many suggestions from the Indian community will best be utilized if built into the materials themselves.

Evaluating culturally appropriate curriculum is critical for determining the quality of the product and its impact on the intended audience (LaFrance, 1977). Evaluating the product may take two forms:

- cognitive evaluation, which measures to what extent the product meets its learning objectives (i.e., What was learned in the first chapter?), or
- affective evaluation, which measures what the product's users felt about the product (i.e., How useful was the book? Did the illustrations match the copy?, etc.).

- 2.1.8 What are some considerations for ensuring that the curriculum is high in quality? (cont.)

Evaluating culturally appropriate curriculum may be done in five steps.

1. Determine the objectives of the product.
2. Identify the intended audience of the product. Indians or non-Indians, boys or girls, urban or rural, second-graders, fifth-graders, or high-school students. What may be a fine product for some may be completely incomprehensible for others.
3. Pilot test the product before it is in its final state. Give it to a few children (or whomever the product is intended to reach) informally. This initial testing is often informative, letting developers know if, for instance, the vocabulary in the product is too difficult for the intended audience.
4. Conduct a review of the product. When the product is almost in its final state, give it to three or four experts in the field, (e.g., social studies teachers, tribal historians, or other recognized experts). They will advise on technical matters, often using their experience and knowledge to suggest more effective ways of getting the content across.
5. Field test the product. When the product is completed, test it on its intended audience. Give the audience a pre-test (before they experience the product) to determine cultural knowledge and opinion, and a post-test (after they have experienced the product) to determine their knowledge and opinion. The pre-test and the post-test may be identical.

It is important to give both pre- and post-tests. Give the pre-test to find out where the student started, what (s)he knows already. Give the post-test to find out what effect the materials may have had on the student's knowledge of the content; what students know after experiencing the product. Then compare each student's pre- and post-tests. It is important to be able to say whether the users increased their knowledge in the subject area(s) as a result of using the curriculum product.

All tests should incorporate both cognitive and affective evaluations. It is essential that the evaluation of the product be based on the product's defined objectives.

What are some considerations for ensuring that the curriculum is high in quality? (cont.)

Some questions which may be posed to users (either teachers or students) of the curriculum product might be:

- Purpose:

What do you see as the purpose of this curriculum?

Does the product successfully fulfill that purpose for you? (Give specific examples if possible)

- Organization:

How could the organization of the product better help you?

Are there items which need clarification or further explanation? (Please be specific.)

How does the table of contents help you? How could it be improved?

Are there items which you feel are unnecessary?

- Format:

Is the manual length adequate? If not, what should be eliminated or added?

Are there adequate illustrations, charts, photos? Too many?

Would additional graphics be helpful? If so, where?

Other types of evaluation may require observers to monitor students' use of materials to determine if the culturally appropriate curriculum motivates students. Here is one simple technique: Every three minutes tally the number of students actively engaged in product use. Do the same for other materials. Compare both totals.

Interviews with teachers, students and parents are yet another source of feedback about the effectiveness and appeal of the curriculum.

2.1.9

What are some considerations for disseminating the finished product?

The market for Indian materials is quite small while, ironically, the need for materials in Indian communities is great. Consequently, there exists a high demand from a small population. The highly specific curriculum that describes one or two tribal groups reaches a smaller market than does more generalized material. Often the materials which discuss Indian people in terms of large geographic areas (i.e., the Southwest, the Plains, the Woodland tribes, etc.) are the materials most often chosen by those few conscientious teachers concerned with multicultural education.

Because something appears in print does not mean that someone somewhere profits, especially when the printed materials are educational. The publishing costs are staggering and it is a fallacy that millions are to be made with the highly specific curriculum materials needed to upgrade Indian education.

In order to increase the size of the market Indian curriculum developers have concentrated on producing supplemental materials, which are adaptable and have a broad appeal and acceptability. Unfortunately, supplemental materials convey a subtle negative message to Indian students: If Indian culture cannot truly become a part of the core curriculum of schools, then perhaps education cannot become a meaningful part of the life experience of an Indian. Attending school and being an Indian person are seen as incompatible, like trying to mix oil and water.

No curriculum is of any value if teachers are not able to get it or do not know how to use it in the classroom. The dissemination plan should include contacting many of the following:

- Indian education associations
Contact or organize a politically influential board of leading Indian educators and local, state, and federal education personnel who will endorse the curriculum. This endorsement is politically valuable when dissemination begins.
- State office of education
Identify the people in the state education office who advertise or disseminate curriculum and establish a working relationship with them.

2.1.9 What are some considerations for disseminating the finished product? (cont.)

- Local school systems
Meet with school personnel and school board members, and request their assistance in a dissemination plan.
- Teacher organizations
Research different teacher organizations (e.g., National Council for the Social Studies, National Education Association) for ways to introduce or advertise the curriculum through conferences, newsletters, or membership lists.

Develop inservice training programs for teachers through the school system and/or local college or university. Use the training as a means of disseminating the curriculum. (See Section 1.6, "Teacher Inservice," for more specific suggestions.)

2.2 ISSUES OF CONCERN TO THE SCHOOL COMMUNITY IN THE DEVELOPMENT PROCESS

The school system has a vital role to play in the process of developing culturally appropriate curriculum. Since it is in the school environment where most curriculum will be used, the school must take part in the planning and implementation of culturally appropriate curriculum. School staff commitment and enthusiasm hinge upon whether or not they feel the development effort will have any benefits for them or for their students, whether Indian or not.

As mentioned earlier, the Indian community's rights and responsibilities need to be respected by the school community. The Indian community has its own experts when it comes to specifics about the tribal culture. The school, on the other hand, can be very helpful in ensuring that the culturally appropriate curriculum will be used effectively in an educational setting. The school needs to be realistic about what can and cannot take place in the school. The school can help accommodate many of the goals and concerns identified by the Indian community by being verbally supportive. However, even more critical is the amount of support given in time, resources, (both human and material), and money. A total commitment on the part of the school community will ensure the success of the curriculum development effort.

2.2.1

How can the development of culturally appropriate curriculum be promoted with school staff?

In order for culturally appropriate curriculum to have a lasting effect on a school community, staff must feel a part of the development process from the beginning. Often, the need for such a curriculum may have been identified by teachers initially. Staff support will depend on what the staff feels will take place, on what will be required of staff and on what will be the staff's ultimate benefits once the project has been completed.

Staff must be convinced, using reliable data (e.g., achievement tests, student attitude inventories, language assessments, behavior observations, etc.), that there is sufficient evidence available to substantiate a need for change.

The incentives for participating in the development (i.e., serving on the advocacy group) and implementation should emphasize intrinsic professional rewards. Perhaps other kinds of incentives could be used to motivate the reluctant staff (e.g., release teaching time, college credit, etc).

An advocacy group should be formed to address the need and give ongoing support to the concept of culturally appropriate curriculum development.

This group should include both teachers and administrators who have the support of the total staff (i.e., elected, not appointed). The group should be explicitly supported at the outset by district and building administrators. The advocacy group should:

- suggest solutions which are consistent with the culturally appropriate curriculum philosophy and goals; they may even help the Indian community determine philosophy and goals.
- help analyze the factors that will facilitate or inhibit the ideas for the changes in curriculum proposed.
- help anticipate questions and concerns to be raised by those who will influence or make major decisions. Reluctant teachers' concerns should be listed and responded to as early as possible.

271

270

2.2.1 How can the development of culturally appropriate curriculum be promoted with school staff? (cont.)

All staff members affected by the proposed changes should be identified and involved. If the culturally appropriate curriculum will be introduced at the fourth grade level, for example, then all fourth grade teachers should be involved.

Those who are part of the advocacy group should be provided with adequate relief from regular responsibilities. They should also receive encouragement and assistance from key administrators on a regular basis. Other guidelines include the following:

- Information should be shared regularly with others in the organization throughout the planning process.
- All staff roles and responsibilities need to be specified.
- Clean and clear lines of authority and decision making need to be specified.
- Target schools and student populations should be carefully selected for the pilot phase and tentatively identified for the installation phase.
- Monitoring and feedback mechanisms need to be designed to help counter negative consequences and capitalize on positive ones.

How can school districts help with funding resources?

Since school districts enrolling Indian students have a responsibility for providing Indian students with a quality education, every resource possible should be committed to that end. Endorsing culturally appropriate curriculum by providing additional funds and personnel is one very significant way to show such a commitment.

All resources needed are carefully identified -- staff, facilities, materials, supplemental funds, etc. The school system should initiate contact with federal and state funding sources, since many requests for proposals are targeted for educational institutions.

In addition, the school system can offer many in-kind types of support, such as:

- Allow release time for staff to meet and plan.
- Designate funds already available for supplemental Indian materials or consultants.
- Volunteer evaluation data or information on student achievement, attitudes and attendance.
- Support the advocacy group by giving them the authority to request certain kinds of full staff participation.
- Encourage open lines of communication with the Indian community.

How can the school help plan the goals and objectives?

Ultimately, culturally appropriate curriculum must become an integral part of the core curriculum. Planning for that integration mandates school participation in setting goals and objectives, for school staff can best determine where and how cultural information can be woven into the fabric of a school day.

Schools are committed to covering content in a predetermined scope and sequence. Cultural objectives must become a part of what teachers are already required to do. The school can and should play a vital role in helping the Indian community translate goals into concrete, realistic objectives.

The school advocacy group should help verify the accuracy of stated needs and the appropriateness of tentative goal statements. Where either need statements are inaccurate or goals are inappropriate, changes should be made to obtain congruence.

Programmatic alternatives should be identified, examined and compared to select the one(s) most appropriate and likely to achieve goals and objectives.

The advocacy group should also help select alternatives that are consistent with knowledge about human growth and development, learning, individual differences, motivation and other factors.

Integrating Content

School staff members should determine just how cultural information integrates with the core curriculum. This has often been seen as an overwhelming task, and the educational community has tended to ignore the obvious. Much Indian cultural content is already integrated. Much has been borrowed by the dominant society and has not been recognized as having an origin in Indian culture. Core curricular areas with samples of corresponding Indian cultural content topics are listed below:

2.2.3 How can the school
help plan goals and
objectives? (cont.)

Government	The United States representative form of government is based in part, on the Iroquois Confederacy.
History	Nearly all New World discoveries and explorations were based on knowledge gained from Indian people.
Health	The "heathen" practice of bathing regularly was a practice adopted from Indians.
Geography	Indian words for places can be seen everywhere (e.g., Seattle, Oklahoma, Alabama, Chicago, etc.).
Literature	Many beautiful stories and legends were told by all tribes and can be found in American literature.
Science	Quinine and other natural medicines had their origins in Indian culture.
Agriculture	Nearly 80 percent of all types of plants eaten in the world today were cultivated by Indians (e.g., corn, beans, potatoes, squash, etc.).

These are only a few examples of contributions of Indian people. Inservice activities for teachers should occur on a regular basis to inform and to update teachers on how to integrate materials into the core curriculum and on what techniques are effective with Indian students (see the curriculum use issues cited in section 1.1, "Integrating Culture into the Core Curriculum").

Instructional Techniques

At some point in the development process, the school community should attempt to incorporate techniques (for teacher use) which are the most effective for Indian students. Provisions should be made for physical movement, alternative activity choices, student-directed activities based on experiential learning, and an emphasis on visual and tactile/kinesthetic activities, all of which have been proven effective, according to current research in Indian education. The curriculum should strongly encourage small group work to help build peer support and to help provide a nonthreatening forum to improve student behavior. (See Part Three, "Direct Instruction Practices" of Effective Practices in Indian Education - A Teachers' Monograph)

How can the school help in the development process?

The school needs to be involved in all phases of the developmental process (i.e., need identification, conceptualization of solution, planning, pilot testing and installing). (See section 2.1, "An Adaptable Checklist for Curriculum Change" for specific suggestions.) The school needs to become heavily involved in the development process when the curriculum is complete enough to be field tested. Teachers and staff should help determine:

- how the curriculum will be implemented.
- how and when student responses to the curriculum will be gathered.
- how and when teacher responses to the curriculum will be gathered.
- how teachers will receive inservice.

2.2.5 What are some considerations for staff inservice related to culturally appropriate curriculum?

A newly created curriculum will require a thorough and continuous teacher inservice (see 1.6.1 "Teacher Inservice" section of Culturally Appropriate Curriculum Use).

2.2.6 How can the school help with evaluating the finished product?

The educational community can provide vital feedback on:

- how well materials are received by students.
- how clearly they present information, activities, etc.
- how appropriate they are for each grade level.
- how well they fit with the stated instructional goals and objectives.
- what kinds of activities are appropriate.
- what additional information is needed.
- how long each lesson will take.
- numerous other concerns.

It is strongly recommended that the curriculum be pilot tested and revised as needed.

- The scope of the pilot effort is restricted; i.e., no broader than necessary to sufficiently test the proposed change(s).
- Thorough orientation is provided for supportive personnel (especially principals) prior to initiating activities.
- Needed resources are on hand and ready for use before initiating activities.
- Necessary staff training is successfully completed before initiating activities.
- Responsible persons monitor pilot activities on a regular basis.
- Careful attention is given to staff morale throughout the pilot phase.
- Problems are accurately diagnosed and dealt with promptly.

2.2.6 How can the school help
with evaluating the
finished product?
(cont.)

- Evaluation procedures are faithfully observed.
- Evaluation findings are thoroughly analyzed by original planning group, participants, and key administrators.
- Recommendations for modifications and refinements are agreed upon, specified and submitted to decision makers.



PART THREE

PART THREE

BIBLIOGRAPHY

American Indian/Alaska Native Education: Quality in the Classroom. Human and Civil Rights, National Education Association, 1201 Sixteenth Street, N.W., Washington, D.C. 20036, 1983.

Antell, Lee. Indian Education Guidelines for Evaluating Textbooks from An American Indian Perspective. Education Commission of the States, Suite 300, 1860 Lincoln Street, Denver, Colorado 80295, 1981.

Bland, L. Visual Perception and Recall of School Age Navajo, Hop, Jicarilla, Apache and Caucasian Children of the Southwest Including Results from a Pilot Study Among Eskimos and Athabascan School-Age Children of North Alaska, Monograph #5. Human Environment Resources Services, Inc., Kennewick, Washington, 1975. Ed. 160-256.

Chisholm, Anita, Coordinator. Oklahoma Native American Curriculum Guide 1975-1976. Consultative Center, 555 Constitution, University of Oklahoma, Norman, Oklahoma 73037, 1976.

Cohen, Carolyn. "Resource Bibliography." Nelson, Steve, and Coburn, Joe. A Study of Culturally Appropriate Instructional Resources in Native American Education: A Depiction of the Regional Needs and Resources in the Pacific Northwest. Northwest Regional Educational Laboratory, 300 SW Sixth Avenue, Portland, Oregon 97204, 1982.

Costo, Rupert, ed. Textbooks and the American Indian. San Francisco: Indian Historian Press, 1451 Masonic Avenue, San Francisco, California 94117, 1970.

"Curriculum Development in Small Rural Schools." Colorado Department of Education, Denver, Colorado.

Drummond, William A. "How to Deliver Effective Inservice Education." Teacher Competency, Problems and Solutions. American Association of School Administrators, 1980.

Dunn, Rita. "Learning Styles and its Relation to Exceptionality at Both Ends of the Spectrum," Exceptional Children. Volume 49, Number 6, April 1983.

Gerlack, V.S., and Sullivan, H.J. Constructing Statements of Outcomes, Southwest Regional Laboratory for Educational Research and Development, Inglewood, California, 1967.

"Human Relations Guide I: Inter and Intracultural Education." St. Paul, Minnesota, 1974.

Hutson, Harry. "Inservice Best Practices: The Learning of General Education." National Inservice Network, 2853 E. 10th Street, Cottage L, Indiana University, Bloomington, Indiana 47405, 1979.

Johnson, David W.; Johnson, Roger T.; Holuber, Edythe Jonson and Roy, Patricia. Circles of Learning - Cooperation in the Classroom. Association of Supervision and Curriculum Development, 225 North Washington Street, Alexandria, Virginia 22314, 1984.

Kleinfeld J. Effective Teachers of Eskimo and High School Indian Students. Alaska University, Anchorage, Alaska, 1972. Ed. 068-246.

La France, Joan. "Development of Native American Curriculum." United Indians of All Tribes, Seattle, Washington, 1977.

LaRoque, Emma. Defeathering the Indian. The Book Society of Canada Limited, Agincourt, Canada, 1975.

Leerstang, Mary Herron. "The Concept Curriculum Model - As Applied to Native American Culture." American Indian Institute, 555 Constitution, University of Oklahoma, Norman, Oklahoma 73037, 1980.

Lockart, Barbetta L. "Resolving Discipline Problems for Indian Students: A Preventative Approach." New Mexico State University, Las Cruces, New Mexico 88003, 1981.

McCluskey, Murton. "Evaluation, Integration and Selection of Indian Studies Material into the Curriculum." Indian Education Department, Great Falls, Montana, 1978.

Oregon Indian Textbook Review Project. Northwest Regional Educational Laboratory, 300 SW Sixth Avenue Portland, Oregon 97204, 1979.

Pepper, Floy C. "Teaching the American Indian Child in Mainstream Settings," Mainstreaming the Minority Child. Compiled and edited by Reginald Jones, Council of Exceptional Children, 1920 Association Drive, Reston, Virginia 22091, 1976.

Pacific Northwest Indian Reading and Language Development Program, Northwest Regional Educational Laboratory, 300 S.W. Sixth Avenue, Portland, Oregon 97204, 1976.

Pepper, Floy C. "Effective Parent and Community Involvement Practices" in Effective Practices in Indian Education: A Teachers Monograph. Northwest Regional Educational Laboratory, 300 SW Sixth Avenue, Portland, Oregon 97204, 1985.

Pfeiffer, Anita. "The Role of TESOL in Bilingual Education for the Navajo Child." ERIC accession #ED0 28447, Arizona Bilingual Council, Rough Rock Demonstration School, 1969.

Policies and Procedures for the Selection of Instructional Materials, American Library Association, 50 E. Huron Street, Chicago, Illinois 60611, 1979.

Ramirez, M. III and Castenada A. Cultural Democracy: Bicognitive Development and Education, New York, Academic Press, p. 139-140, 1974.

Sandoval, Ramona Tecumseh. How to Search ERIC for American Indian Materials. National Educational Laboratory Publishers Inc., 813 Airport Boulevard, Austin, Texas 78702, 1979.

"Stereotypes, Distortions and Omissions in U.S. History Textbooks." Racism and Sexism Resource Center for Educators, Council on Interracial Books for Children, 1841 Broadway, New York, NY 10023, 1977.

Tafoya, Terry. "Native Bilingual Education: Oral Tradition and the Teacher" and "The Directions of Indian and Native Education: Culture, Content and Container," Bilingual Resources, Vol. 4, No. 2-3, Evaluation, Dissemination and Assessment Center, CSULA Foundation, 1982.

"10 Quick Ways to Analyze Children's Books for Racism and Sexism." Council on Interracial Books for Children, 1841 Broadway, New York, N.Y., 1980.

Unlearning Indian Stereotypes: A Teaching Unit for Elementary Teachers and Children's Librarians. Council on Interracial Books for Children, Inc., 1841 Broadway, New York, New York 10023, 1977.

Vacc N. and Wittmer, J. "Let Me Be Me: Special Populations and the Helping Professionals." Accelerate Development, Inc., Muncie, Indiana, 1980.

Wyatt, J. D. "Native Involvement in Curriculum Development. The Cultural Broker." Interchange, Vol. 9, No. 1, p. 17, 1978.